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**ENGLISH
EXAMPLES**

OF THE Kkk. II

Latine Syntaxis :

OR

The Rules of the Latine Syntaxis
Exemplified in English Sentences, fitted and framed to the Construction of those Rules.

In order to the bringing of Learners to a more clear and full understanding of those Rules by the Translating of these Examples.

With an Intermixture of Critical Notes and Grammatical Observations, (*mantissæ loco*) added for the diversion of Teachers, and instruction of Learners.

By **WILLIAM WALKER, B. D.**
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L O N D O N,

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Apud Cantabrigienses Collegio,
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Henrico VIII. Magnificentissimo
Anglorum Rege, Regaliter Fun-
dato,

Ingenuarum Artium Institutori Scientissimo,
Bonorum Morum Instructori Sapientissimo,
Juvenilium Mentium Informatori Prudentissimo,
Pietatis, Probitatis, Eruditionis,
Seminario Florentissimo,
Academiz in Academia,

GUILIELMUS WALKER,

Scholæ Publicæ Granthamensis Magi-
ster, Ejusdem olim Collegii Alum-
nus, Hoc Opusculum, tanquam:
Illius in se Benevolentiz,
Suzque in ipsum Observantiz,

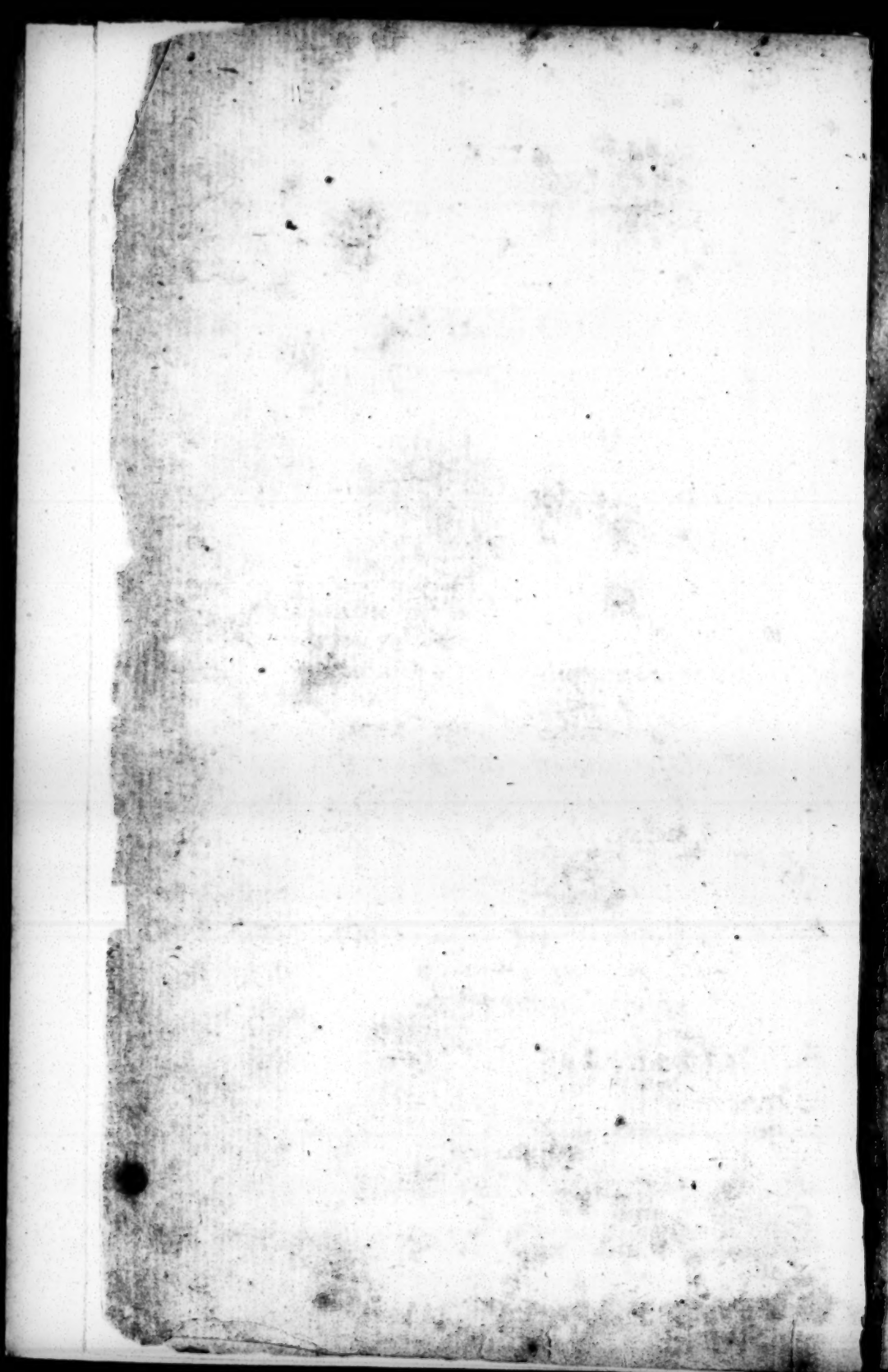
MONUMENTUM,

Amoris, Honoris, Officii, Gratitude,
nis Ergo,

Humillimè, Pientissimè,

D. D. D.

Anno Domini M. DC. XG. IX.



THE PREFACE TO THE READER:

Courteous Reader.

TRanslation of the Native Language into any Foreign Tongue, being acknowledged a ready and effectual Instrument towards attaining to the Propriety and Elegancy of that Tongue, I shall not tire you in the Proem of my Discourse with a tedious, because a needless, and therefore a needless because a trite, and even thred-bare worn Common Place on that Subject. He that would see more of it, may consult what that excellent Institutor of Youth, Mr. Roger Ascham, hath learnedly and judiciously written upon it.

Many and various ways of Translating are proposed for the attaining of the Latine Tongue: They are all beneficial in their

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their kinds and measures, and I will detract from the worth and praise of none. Among the rest, yet not so as to prefer it before the rest, (that I leave to the judgment of others) I will be so bold as to recommend the way of Translating English Examples, fitted and framed to the Rules of the Latine Syntax, in an orderly way of procedure through the whole body of it ; there being these benefits by it :

First, a more clear understanding of the Meaning of the Rules of the Syntax.

Secondly, a more firm retention of the Words of those Rules.

And consequently, where the whole is gone through and assurance (unless there be in the Learner a deficiency of Parts and Pains) of knowing and remembring the whole Syntax, in all the Branches and Exceptions of it ; and so a becoming perfect Master of all that most excellent and most useful part of Grammar.

Having these things in my view and prospect, when I first publish'd my Improvements to the Art of Teaching, I did insert into that Work a Specimen
of

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of this designed Project, going through the three Concords, and desiring that any other, at more leisure than I then was, would go on in the same way throughout the whole Syntax. None appearing to me in the mean time to have done it, I did in the second Edition of it continue the same desire; but yet withal advancing that Specimen through the whole Regiment of a Noun, as far as to the Pronoun.

In the mean time, whilst that Edition was going off, I was earnestly mov'd by several persons and most particularly and most importunately by my very worthy and very learned Friend, Mr. John Twells, Schoolmaster of Newark, to go thorough with the whole my self. And now accordingly) having long waited, first to see what would be done by any other, and finding nothing done so far as I could learn to Satisfaction, tho' I have heard of some Attempts made that way) I have at last, in a separate Work by it self, made a progress through the whole Syntax hoping that the latter Parts would be answerable to the former; as useful, & therefore

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fore as acceptable as they were.

And to render them the more such, I have taken great care, and not a little pains, to fit the Rules about the Particles (the most elegant and difficult parts of Grammar) with Examples translated mostly out of Latin into English: which because I would not over charge the Work with unnecessary matter, are many times but imperfect and broken pieces of Sentences, containing only so much of the whole, as might serve to exemplifie the Construction of the Particles considered in them. Which as it was fit the Reader should understand the Reason of, so I hope that understanding the reason of it, he will excuse it.

*For the rendring of the whole Work profitable in point of Religion and good Manners, it being necessary that Rules of good Living, and Principles of civil Conversation, should be instilled betimes into the heads, and impressed early upon the hearts of Children, I have now and then cast in some short and smart Moral and Prudential Sentences, intermixed with the rest, which are of themselves insipid enough, as hoping that by being so
long*

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long dwelt upon by the Minds of Learners, as to be translated by them into their Latines, they may come to be so deeply rooted into their Memories, as hereafter to be translated by them into their Lives; and so conduce, as directly to make them good Scholars, so by the bye to make them also good Men. Which two things are the two great Aims, which every Instructor of Youth should mainly and Intentionally drive at: And where the one is without the other, namely Learning without Religion, it serves many times but to make men the more desperately debauch'd, and the more mischievously wicked, as we see by the too many and too sad Instances thereof in this present Age of ours; an Age, which I know not well whether more rightly to call, An Age of Debauch'd Learning, or of Learned Debauchery, Assuredly never was there so much of both, if ever so much of either, in any preterlaps'd Age, as in this. And consequently the more need there is of the Teachers utmost care and pains, to breed up the Children committed to his charge unto Religion as well as unto Learning;
and;

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and as far as the nature of matters will bear, to read to them a Lecture of Divinity upon every Subject of Humanity, and to temper all his Discourses of Philology with Interspersions of Morality.

And because I have a long time designed An Entire Comment on the whole Syntax, therefore in the mean time, till that greater Work be finish'd, (if God shall grant me life and Health, and Leisure to finish it) I have here and there, according to the way begun in my first Specimen, interspersed some Critical and some Exegetical Notes, fit for all Learners to know, and not unfit for some Teachers to read. So making this Book both the more pleasing, & the more profitable unto both.

And now having said this, which is as much as I think proper and pertinent to be said on this account, I will not lengthen out your trouble with a multiplicity of Words, or an impertinency of Matters: but committing the Work to you and you to God, remain

*Grantbarn,
March 25. 1683.*

*Your Servant
For the Publick Good,
W. W.
English*

English Examples

Framed according to the Rules of the
Latine Syntaxis.

The First Concord.

*Concordantia Nominativi seu Substanti-
vi & Verbi.*

Verbum personale
cohaeret cum No-
minativo Nu-
mero & Perso-
na: ut, Nunquam sera est
ad bonos mores via. For-
tuna nunquam perpetuo
est bona.

* A Verb Personal a-
greeth with his Nominative
(and Vocative) Case in Num-
ber and Person: as, Præ-
ceptor legit, vos verò neg-
ligitis. The Master read-
eth, and ye regard not.

* And the Nominative
shall in making and constru-
ing Latine be set before the
Verb.

† Examples where Personal

Pronouns are only Nomi-
native Cases
Indicative Mood, Present
Tense Active.

(1) With a Sign.

I do fear, thou dost
laugh he doth strike, we
do cry, ye do call, they
do answer.

(2) Without a Sign.

I love, thou teacheſt, he
readeth, we hear, ye
learn, they play.

Indic. Pres. Pass.

I am loved, thou art
taught, he is read, we are
called, ye are stricken,
they are frighted.

I am bought, thou art
sold, he is beaten, we be
blamed, ye be wounded,
they be healed.

Preterimperfect Tense
Active.

I did lose, thou didst
seek, he did find, we did
sit, ye did stand, they did
walk.

I mourn'd thou weepst,
he laugh'd, we sung, ye
leapt, they danc'd.

Passive.

I was named, thou wast
called, he was reproved,
we were warned, ye were
scourged, they were kill-
ed.

I was girded, thou were
armed, he was cur, we
were hurt, ye were lead,
they were drawn.

Preterperfect Active.

I have fought, thou hast
overcome, he hath wash-
ed, we have wiped, ye
have scratched, they have
bitten.

I have mown, thou hast
reaped, she hath scatter-
ed, we have gathered, ye
have laid up, they have
carried out.

Passive.

I have been carried, thou
hast been bound, he hath
been blamed, we have
been praised, ye have
been healed, they have
been saved.

I have been honoured,
thou hast been crowned,
she hath been decked, we
have been painted, ye
have been nursed, they
have been clothed.

Preterpluperfect Active.

I had tried thou hadst
consented, he had said,
we had believed, ye had
held, they had escaped.

I had written, thou hadst
received, she had read,
we had recalled, ye had
replied, they had grant-
ed.

Passive.

I had been seen, thou
hadst been heard, he had
been accused, we had been
condemned, ye had been
saved, they had been kill-
ed.

I had been baptized,
thou hadst been confirm-
ed, she had been instruct-
ed, we had been correct-
ed, ye had been admon-
ished,

nished, they had been commended.

Future Tense Active.

I will ask, thou wilt answer, he will have, we will hold, ye will command, they will obey.

I shall touch, thou shalt perceive, she shall crave, we shall give, ye shall feign, they shall frame.

Passive.

I will be sought, thou wilt be found, he will be taken, we shall be freed, ye will be detained, they will be dismissed.

I shall be eased, thou shalt be burthened, she shall be received, we shall be rejected, ye shall be commended, they shall be lamented.

* Except a Question be asked, and then the Nominative is set after the Verb: as Amas tu? Lovest thou?

Love I? teachest thou? readeth he? hear we? learn ye? play they?

Feared I? laughedst thou? striked he? cried we? called ye? answered they?

* Or after the Sign of the Verb; as, Venitne Rex? Doth the King come?

Do I play? dost thou learn? doth he profit? do we see? do ye hear? do they feel?

Did I lose? didst thou seek? did he find? did we sit? did ye stand? did they walk?

Have I fought? hast thou overcome? hath he read? have we heard? have ye sung? have they danced?

Had I tried? hadst thou consented? had he said? had we believed? had ye stayed? had they departed?

Shall I ask? wilt thou answer? will he have? shall we hold? shall ye command? will they obey?

Am I loved? art thou feared? is he called? are we heard? be ye stricken? be they frightened?

Was I touch'd? werst thou named? was he warned? were we blamed? were ye scourged? were they Killed?

Have I been honoured?

E 2

hast

hast thou been fed? hath she been nursed? have we been decked? have ye been cloathed? have they been spoiled?

Had I been heard? hadst thou been seen? had she been condemned? had we been saved? had ye been killed? had they been buried?

Shall I be touched? wilt thou be perceived? shall he be sought? shall we be found? will ye be lead? will they be drawn?

* Likewise if the Verb be of the imperative mood; as, Amato ille, Let him love.

Write thou, fight he, eat ye, drink they.

Sing thou, dance he, write ye, read they.

Do thou go, let him stay, run we, do ye sit, let them stand.

Laugh thou, shout he, let us sleep, walk ye, let them ride.

Passive.

Be thou ruled, let him be broken, be we held, be ye bound, let them be scourged.

Be thou loved, be he

feared, let us be tamed, be ye enriched, be they advanced.

* And sometimes when this sign it or there cometh before the English of the Verb; as, Est liber meus, It is my Book. Venit ad me quidam, There came one to me.

It is a horse, there was a mare, it is night, it was day, there blows wind, there falls Rain, there comes a Man, there went a Woman, it is I, it was thou, it had been he, it may be we, it might be ye, it shall be they.

† Yet it is not necessary, that in all these Cases the Nominative be always set after the Verb; for, Tu eras may be as well said, as Eras tu, Liber est as est liber.

Potential Mood Present Tense.

I may command, thou mayst intreat, he may weep, we may laugh, ye may fight, they may overcome,

I may be touched, thou mayst be tickled, he may be burned, we may be buried, ye may be covered, they may be concealed.

Preterimperfect Tense.

I might say, wouldst thou believe, should he read, we ought to learn, could ye see, they should think.

Should I be commended, thou wouldst be dispraised, ought he to be despised, we should be blamed, ye would be condemned, ought they to be punished.

Preterperfect Tense.

I might have thought, thou wouldst have believed, he should have said, we ought to have understood, ye should have perceived, they would have pronounced.

I should have been afflicted, thou wouldst have been bewailed, he ought to have been vexed, we would have been freed, ye should have been oppressed, they ought to have been warned.

Preterpluperfect Tense.

I had felt, thou hadst feared, he had needed, we had believed, ye had come, they had gone.

I had been compared, thou hadst been preserved, he had been refused, we had been chosen, ye had been accepted, they had been rejected.

Future Tense.

I shall have eaten, you will have drunk, he will have spoken, we shall have sinned, ye will have sorrowed, they shall have repented.

I shall have been said, thou shalt have been seen, he shall have been fed, we shall have been filled, ye shall have been honour'd, they shall have been feared.

† *Examples where Nouns are the Nominative Cases, and first Nouns Substantives proper.*

Peter sleepeth, Paul prayeth, Joseph ariseth, Mary runneth, Thomas doubteth, John believeth, Elizabeth rejoyced, Lydia,

did hearken? Caesar fought? Pompey fled.

Cicero hath intreated, Cato had resisted, Antony shall drink, Ovid will write.

The Horaces kill, the Curiaces are killed, the Decius's died, the Fabius's were slain, the Romans have conquered, the Parthians have been vanquished.

The Persians will fly, the Macedonians shall pursue, the Arabians shall be affrighted, the Egyptians will be destroyed,

Doth George speak? did Thomas hear? hath Edward taught? had Richard learned? will Robert profit?

Weeps Cleopatra? sighs Helena? do the Trojans mourn? did the Grecians sing? have the Athenians fought? had the Lacedæmonians fled? will the Gauls be beaten? shall the Spaniards be quieted?

Would the Huns have been drowned? might the Scythians have been tamed? could the Carthaginians have been destroyed? should the Italians have

been enriched? ought the Britons to have been robbed.

Secondly Nouns Substantives common.

And first without any Particle annexed.

Fire burneth, Wood is burned, night hideth, day discloseth, Winter wasteth, Spring draweth on, Summer approacheth, Harvest is ended.

Wine is drunk, Bread is baked, Meat is eaten,

Flesh is roasted, Corn is sown, Hay is mown.

Doth Gold glitter, did silver ring, hath brass rusted? will glass break? is iron heated? was lead melted? hath copper been beaten? had tin been run? shall pewter be scoured?

Milk is curded, cream is streined, butter is churned, cheese is pressed, curds are sweetened, cheesecakes are baked, trees grow, flowers smell, leaves shoot apples ripen, pears hang, plumbs fall, berries rot.

Boughs are shaken, cherries

cherries are picked, wall-nuts are dashed, small nuts are gathered, shells are cracked, kernels are eaten.

Swans sung, cocks crowed, hens cackled, chickens cheeped, pies chattered.

Men fought, Women scolded, boys wrestled, girls scratched, children cried, servants laughed.

Let Knaves be cudgelled, let rogues be scourged, let beggers be whipped. let drunkards be fi-

ned, let thieves be hang-
ed, let rebels be behead-
ed.

Should scolds be duck-
ed? would Whores be a-
shamed? ought Whore-
masters to be guelled?
could Adulterers be bran-
ded?

Travellers will talk,
souldiers will brag, law-
yers will wrangle, mer-
chants shall complain, scho-
lars will dispute, fools will
prate.

Have eyes seen? have
ears heard? have noses
smelt? have tongues tast-
ed? have hands felt?

Hath Musick pleased?

had learning flourished?
will Honour be sought?
shall Verrue be honour'd?
will Vice be punished?

Arts are learned, igno-
rance is banished, servants
are beaten, slaves are sold,
much is spoken, little is
minded, nothing is done,
all is lost.

Secondly with the Particle
[a] annexed

A Dog barketh, a Thief
trembleth, a Lion roared,
a Hare started, a Partridge

new, a Hawk pursued, a
Sword hath cut, a Spear
hath pierced, a Mouse had
slept, a Cat had watched,
a Bird will fly, a Fish will
swim.

Is a Pen made? was a
Book written? hath a Pen-
knife been whetted? had a
Line been drawn? will a
Blot be whiped out? shall a
Whetstone be rubbed?
may a Sponge be squeez-
ed?

Thirdly with the Particle
[the] annexed.

The Father doth sing,
the Mother laugheth, the
Child playeth.

The young man leaped, the old man danced.

The Lamb doth frisk, the ewe did bleat, the bull hath lowed, the ox had laboured, the sow shall farrow, the pig will squeak.

The hog is fatted, the heifer was killed, the deer hath been hunted, the horn had been winded, the huntsman will be wearied, the hunting shall be ended.

Is the King crowned? were the Rebels vanquished? have the Souldiers been honoured? had the rebels been subdued? will the citizens be oppressed? shall the countrymen be burdened?

Let the fathers command, let the Children obey, let the commanders direct, let the Souldiers fight.

The Husbands may labour, the wives should care, the servants should work, the children could play.

The swallows may have come, the woodcocks might have staid, the cranes shall have departed.

† Examples where a Noun and a Pronoun come together, which is called in Grammar Evocatio.

¶ Cum prima vel secunda persona immediate ad se evocat tertiam, ambæ sunt prima vel secunda persona: ut, Ego pauper laboro, Tu dives ludis.

I John see, thou Peter talkest, we Edwards run, ye Richards stand.

I a father speak, dost thou a child hear, we souldiers fight, do ye citizens fly.

I the man will go, do thou the woman stay, we the poor labour, ye the rich laugh.

We apples swim, ye stones do sink, let us cocks crow, do ye hens cackle, we loaves be cut, ye eggs be broken.

We old men do talk, ye young men do work, do we young men work, do ye young men work.

I Sun do shine, thou Moon didst blush, we Stars sang, ye Heavens did rejoice.

I a Master have taught,
have ye Scholars regard-
ed?

† *Note, that the Verb
must always be of that num-
ber and person that the Pro-
noun (whether it be expres-
sed or understood) is of.*

Ego tuæ deliciae istuc
veniam; magna pars stu-
diosorum amœnitates quæ-
rimus. sub. nos.

Æneas adsum. sub. ego.

Populus superamur ab
uno. sub. nos.

¶ *Nominativus primæ
vel secundæ personæ rarissi-
mè exprimitur, nisi causâ
discretionis: ut, Vos dam-
nastis, quasi dicat, præte-
rea nemo. Aut emphâsis
gratiâ: ut, Tu es patro-
nus, tu pater, si deseris
tu perimus; quasi dicat,
præcipuè & præ aliis tu
patronus es. Ovid.*

Tu dominus, tu vir, tu
mihi frater eris.

I shouted, thou whi-
sper'dst, we walked, ye
ran.

I intreated, thou com-
mandedst, we were prais-

ed, ye were discommended.

I gave, thou didst re-
ceive, we came, ye went.

I shall be scourged,
thou wilt be hanged, we
shall be enriched, ye will
be spoiled.

I will be a Friend, I will
be a Father, I will be a
Husband.

Thou savest, thou de-
fendest, thou seedest, thou
cloathest.

We went, we fought, we
found, ye were mocked,
ye were scourged, ye were
tormented.

¶ *In Verbis, quorum sig-
nificatio ad homines tantum
pertinet tertiæ personæ. No-
minativus. sepe subauditur:
ut, est, fertur dicunt, fe-
runt, aiunt, prædicant, cla-
mitant, & in similibus:
ut, Ter. Ferrur atrocia fla-
gitia designâsse. Ovid.*

Teque ferunt iræ poeni-
tuisse tuæ.

† *How this should be i-
mitated in English I see
not, and so pass it over.*

* *And that casual word
that cometh next after the
Verb, and answereth to the
question whom or what*

B 5 made

made by the Verb, shall commonly be the Accusative Case; as, amo magistrum, I love the Master.

Use makes perfect, I know him well, truth gets hatred, love covers offences, honour nourisheth arts, vertue deserves praise.

Dost thou hear me? will I leave thee? shall he teach me?

Fear thou God, Honour thou the King, keep thou thy Religion, defend ye your Country.

*Except the Verb do properly govern another Case after him to be construed withal; as, Si cupis placere magistro, utere diligentia, nec sis tantus cessator, ut, calcaribus indigeas: If thou covest to please thy Master, use diligence, and be not so slack, that thou shalt need Spurs.

Nominative.

Love is a loadstone, fire is hot, I am called John, I am thought rich, I lie dreaming, he runneth eating, thou drinkest standing, we piss lying.

Genitive.

He is accused of theft, he is acquitted of Bribery, he is condemned of Covetousness. Pity thy Father, have compassion on thy Mother, forget not thy Brother.

Dative.

Succour me, profit thyself, disprofit none, please God, obey the King, resist sin, tell me quickly, answer him readily, give to the poor, lend to the rich, repay to all.

Ablative.

Use exercise, enjoy comfort I want Money, and yet I have discharged my Duty; rely on Virtue, but brag not of Victory; change Flesh for Bread, but eat Bread sparingly; be glad of a little, and live of a little.

¶ Non semper vox casualis est Verbo Nominativus, sed aliquando Verbum Infinitum. ut, Plant. Mentiri non est meum.

To fight is Manly, to cry

ery is Childish, to fly is Cowardiy.

To Lye is base, to Steal is dangerous, to Rob is Deadly, to Counterfeit is Common.

To Delay breeds Danger, to make haste is safe, to Consider is Wisdöm.

¶ *Aliquando oratio : ut, Ouid. Adde quod ingenuas dedicisse fideliter artes, Emollit mores, nec sinit esse feros.*

To love his Parents is the duty of a Child.

To honour the King is the duty of a subject.

To fear God is the property of Christians.

To do well, and be ill spoken of, is the part of Kings.

To Laugh much bewrays Folly.

To speak much brings sin.

To grow Rich makes Proud.

To live a good Life, gives hope of dying a happy Death.

To love Idleness brings to Disgrace.

To dellight in Riot tends to Beggary.

To strive with a mighty Man is folly in a mean Man.

For a Wife to be Chaste is a Virtue.

For a husband to be kind is a praise.

For a Princee to be Humble is an Honour.

For a Subject to be Proud is a shame.

Columbus's discovering America rendred him famous.

Alexander's Conquering Darius won him Glory.

Cæsar's beating Pompey procured him an Empire.

That he took Carthage got Scipio Honour.

That he forgave his Enemies, turn'd to Cæsar's glory.

That he Fought against his Country, proved Catiline's Ruin.

His killing Hector made Achilles dreadful.

Her relieving the Trojans, won Dido praise.

Their being at odds amongst themselves was the cause of the Grecians overthrow.

¶ *Aliquando Adverbium cum Genitivo; ut, Partim virorum ceciderunt in bello, partim signorum sunt combusta; sed eorum partim in pompa, partim in acie, illustres esse voluerunt. Cic. 2. de Orat.*

† *This cannot be exemplified in English; but an Adverb being a Nominative to a Verb without a Genitive Case, may be exemplified.*

That to morrow when comes it?

I wish that before had been afterward.

That now, will never be.

That hey brave quite undid him

† *Examples of Construction where many Nominative Cases coupled together come before a Verb, which is called in Latine Syllepsis.*

¶ *Syllepsis seu conceptio est comprehensio indignioris sub digniore.*

Copulatum per conjunctionem, &, nec, neque, & cum pro & acceptum, est pluralis numeri; ac proinde

Verbum exigit plurale; quod quidem verbum, persona, cum digniore supposito quadrabit: ut, Quid tu & soror facitis? Ego & mater perimus. Tu & uxor testes estore.

* *Many Nominative Cases singular with a Conjunction copulative coming between them, will have a Verb plural, which Verb plural shall agree with the Nominative Case of the most worthy person; as Ego & tu sumus in tuto, I and thou be in safeguard. Tu & pater periclitamini, Thou and thy father are in jeopardy. Pater & præceptor accersunt te, Thy father and thy master have sent for thee.*

¶ *Dignior autem est persona prima quam secunda, & dignior secunda quam tertia.*

* *Where note, that the first person is more worthy than the second, and the second more worthy than the third; as Ego & mater sumus in tuto, tu atque frater estis in periculo, neque ego neque tu sapimus.*

† *English Examples where the*

the Nominative Cases are of the same Person.

Come hither to me thou and thou.

The Father and the Son walk together.

The Mother and the Daughter talk together.

Love and Majesty dwell not together.

Shall a wife and a Whore be together in one House?

The King and Queen wish him to their Son-in-law.

Strength and Beauty are much desired by every one.

The wind and the Rain fight one with another.

The Hare and the Dog run a pace.

War, and Famine, and Pestilence do ruinate Countries.

Righteousness, & Peace, and Truth, do make Kingdoms happy.

† *Examples where one Nominative Case is of the first person, and another of the second.*

I and thou will go home together.

Thou and I will seek

him out.

Let thee and me love our Father.

Thou and I shall be safe whatever come of it.

Neither thou nor I have either luck or money.

Both thou and I must give an account of our selves unto God.

Nor thou nor I did any such thing.

† *Examples where one Nominative Case is of the first person, and another of the third.*

I and my son are in health.

My Mother and I perswaded my father.

I and my man kept the house against the thieves.

My father and I drove the sheep to the fold.

I and my house will serve the Lord.

My brother and I will go to the same school.

He and I are disputing here about trifles.

We and the French agree.

agree like man and wife,
but the Scots and we
agree like dog and cat.

† *Examples where one Nominative Case is of the second person, and another of the third.*

Thou and thy Mother
miss thy Father.

Thy Brother and thou
are idle boys.

Art thou and Mary
well?

Thy boy and thou will
get great booties.

Come thou and thy
wife to my house to dinner.

Thy man and thou do
plow in one field.

Thou and thy master
do ride in the same Coach
together.

Thy dog and thou lie
in the same bed with
fleas.

† *Yea, though no Conjunction copulative be expressed between the foregoing Nominative Cases, yet may the Verb be plural: as, Ter. Dum ætas, metus, magister prohibebant.*

Wealth, honour, Power, bewitch many men to their undoing.

Virtue, goodness, charity, are much despised in these days.

Beauty, health, strength are wished for by most men.

Folly, sin, wickedness, are committed by all men.

† *Yet this making the Verb to be plural, when many Nominative Cases singular go before the Verb, is not always observed in Authors, who sometimes set a Verb singular with divers Nominative Cases going before or after it, which Verb agrees in person with that Nominative Case that stands next it, whether before or after it, that is, in the same Construction is that which the Latines call Zeugma.*

¶ *Zeugma est unius verbi viciniori respondentis ad diversa supposita reductio; ad unum quidem expresse ad alterum vero per supplementum: ut, Cic. Nihil, te Nocturnum præsidium palatii,*

Palatii, nihil urbis vigiliæ, nihil timor populi, nihil concursus bonorum omnium, nihil hic munitissimus habendi Senatus locus, nihil horum ora vultusque moverunt?

Mens & ratio & consilium in senibus est. Cic. Ego & Cicero meus flagitabat. Cic. Mihi & res & conditio placet. Cic. Egredier pater & filius ut tibi sponderem. Ego & tu studes. Ego dormio, & tu. Dormio Ego, & tu. Studes tu, & ego. Quid ego, & populus desideret, audi. Hor. Persuadet uox, amor, vinum. Ter. Et eodem accedit servitus, sudor, sitis. Plaut. Merc. 41.

† If it so fall out, that the Nominative Case that stands next the Verb is plural, then the Verb shall be plural; as in the example of Zeugma above; as it shall be singular, if the Nominative that stands next it be of the singular number, as in that of Virgil, *Æn. I. v. 403, 404.*

Haud aliter puppésque tuæ pubésque tuorum.

Aut portum tenet, aut pleno subit ostia velo.

† This kind of construction seems to be nothing but an Ellipsis, or a not expressing of a Verb so many times understood as there are Nominative Cases expressed. As in the above named example, with præsidium is to be understood movit, with vigiliæ moverunt, with timor movit, with concursus movit, with locus movit, with ora moverunt, and with vultus moverunt. So in Ego & tu studes, with ego is understood studeo, And in Dormio ego & tu; with tu is understood dormis, &c.

† Sometimes when a Nominative Case hath another casual word of the Ablative Case coupled to it by the Preposition cum in Latine, the following Verb is of the plural number, as if it had two Nominative Cases, with a Conjunction copulative between them, going before it; as Virg.

—Rhemus cum satre
Quirino
Jura dabant—

Ego

Ego cum fratre sumus
candidi.

Littora cum plausu cla-
mor superasque deorum
Implevere domos —
Ovid.

† This Construction is
mostly poetical; but it may
be exemplified in English.

The needle with the
thred are lost.

A sword with a belt be-
comes a souldier.

A cow with a calf went
to the market.

The man with his wife
came to my house.

The ewe with her lamb
play together.

The father with his son
were beheaded on the
same day.

I with my brother John
will fight with you.

Peter with Edward beat
four Bayliffs.

Vertue with wealth
make a man to be respect-
ed.

You with your wife
may perswade my son to
marry your daughter.

† But this is not perpe-
tual neither; for where a

Nominative Case hath had
another word coupled to it
with cum, yet the Verb
hath been of the singular
number; as Tu, quid ego
& populus mecum deside-
ret, audi. *Hor.* Occisus est
cum liberis M. Fulvius
Consularis. *Cic.* 1. Cat.
Quod miraretur cum Co-
clite Mucius. *Juv. Sat.* 8.
v. 264.

† Sometimes divers No-
minative Cases come toge-
ther without a Conjunction
Copulative either expressed,
or understood betwixt them,
as belonging both (or all, if
they be more than two) to
the same thing, and then if
the Nominative Cases be
all of the singular number,
the Verb shall be of the sin-
gular number also; as, He-
rodotus homo fabulator
scripsit — *A. Gell. lib.* 3.
cap. 20.

† This kind of Constructi-
on is called by modern
Grammarians Apposition.
And the Substantives so put
together sometimes are of
divers numbers; ac. urbs
Athenæ; turba luxuriosa
proci.

† In

† In this Construction, if the name of a man or any living creature, be the first Substantive in the Grammatical order of the words; and the other be the name of some lifeless thing, then the Verb is to agree with the first Nominative Case: as, Tulliola deliciæ nostræ tuum munusculum flagitat. Cic. Deliciæ verò tuæ noster Æsopus ejusmodi fuit, ut, — i. e. Æsopus deliciæ tuæ. Cic. In me turba ruunt luxuriosa proci, i. e. proci luxuriosa turba in me ruunt. Ovid.

† But if the former Nominative Case be the name of a thing without life, then will the Verb agree with that Nominative Case, which comes after in the Grammatical order: as, Tungri civitas Galliæ fontem habet insignem. Plin. Oppidum Latinorum Apolæ (i. e. Apolæ oppidum Latinorum) captum à Tarquinio rege. Id.

† In this kind of Construction between the Substantives so put together,

there is understood the Participle ens, or a Relative with a Verb Substantive; Herodotus ens, or qui est homo fabulator; Proci entes, or existentes, or qui sunt turba luxuriosa.

Cicero, a man of great eloquence, made orations against Antonius.

Alexander King of the Macedonians, with a small army subdued all the Eastern Countries of the world in thirteen years time.

Bucephalus the Horse of K. Alexander, would suffer no rider but his master upon his back.

The Five Churches, a town in Hungary, was taken by the Turks the same year.

The city A Hundred Hills, is one of the chief towns in Transylvania.

The Three Taverns, a town in Italy, is thirty three miles off from Rome.

¶ Verba Infiniti Modi pro Nominativo Accusativum ante se statuant; ut, Te rediisse incolumem gaudeo. Te fabulam agere volo. 1808 † When

† When a casual word comes between two Verbs, whereof the latter is the Infinitive Mood, the casual word is to be made by the Accusative Case; as in example;

I bid thee go, I pray thee come, I intreated him to stay, I desired them to remember, I will cause you to be whipped, he forced me to run, you make me to be exceeding angry, they know me to be an honest Man, I know them to be very Knaves, they report the Romans

to have gotten the upper hand, I know my Son to be in love.

¶ But if the foregoing Verb be such a Verb as governs a Dative Case, then may that word which comes betwixt the two Verbs be either the Dative Case, as governed of the foregoing Verb; or the Accusative, as governed of the following infinitive Mood; as, Licitum est tibi ex hac Juventute generum diligere, Cic. Domino non licet ire tuo. Ovid. Non licet

hominem esse scire ita ut vult. Ter. Neque servitio me exire licebat. Virg. See the Treatise of English Particles, c. 34. r. 21. n. 1.

* ¶ Resolvi potest hic modus per quod & ut, ad hunc modum; Quod tu rediisti incolumis gaudeo, ut tu fabulam agas volo.

† The Infinitive Mood with his Accusative Case before it, may be expressed by a Finite Mood; with a Nominative Case before that, and quod or ut with it

indifferently, but accordingly as the Construction requires; as,

I bid, that thou be gone. I pray, that thou wouldst come, I entreated, that he would stay. I desired, that they would remember, I will cause, that you be whipped. He forced, that we ran. You do cause that I am exceeding angry. They know, that I am an honest Man. I know, that they are very Knaves. They report that the Romans have got the upper hand. I know, that my Son is in love. When

When the variation is to be made by quod, and when by ut, see the Treatise of English Particles, c. 75. r. 3, 4, 8.

¶ Verbum inter duos Nominativos diversorum numerorum positum cum alterutro convenire potest: ut, Ter. Amantium iræ amoris redintegratio est. Ovid. Quid enim nisi vota supersunt? Id. Pectora percussit, pectus quoque robora fiunt. Virg.— nihil hic nisi carmina desunt.

† A Verb placed between two Nominative Cases set according to Natural order, most usually agrees with the former: as, Nuptiæ sunt res honesta.

† But a Verb placed between two Nominative Cases, set according to Artificial order, more usually agrees with the latter: as, Sanguis erant lachrymæ.

† Yet sometimes when the words are set in the Natural order, the Verb agrees with the latter: as, Pecunia

* When a Verb cometh between two Nominative Cases of divers numbers, the Verb may indifferently accord with either of them, so that they be both of one person: as Amantium iræ, &c.

† There is a twofold order of words, the one Natural or Grammatical, the other Artificial or Oratorical.

Of the Natural order this may be an example, Nuptiæ sunt res honesta.

Of the Artificial order this may be an example, Honestæ res nuptiæ sunt.

quasi materia omnium malorum. Sal.

† This I set down because I see it alledged as an instance of this construction; but to me two Nominatives singular seem equal to one plural, and so the Verb may be said to agree even here with the former.

† Sometimes when the words are set in the Artificial order, the Verb agrees with the former: as, Divitiæ sunt lege naturæ composita paupertas.

† If

† If both the Nominative Cases be placed before the Verb, then the Verb more usually agrees with the latter; as, *Amantium iræ amoris redintegratio est. Pectus robora fiunt. Omnia pontus erat.*

† Yet when they are so set, sometimes the Verb is made to agree with the former; as, *Captivi præda militum fuerunt. Ossa lapidis fiunt. Gaudia principum nostri sunt Phocæ doloris. Ovid.*

† If both the Nominative Cases be set after the Verb then the Verb usually agrees with that which stands next it; as, *Cic. in Piso. Aude nunc, ô furia; de tuo dicere, ejus fuit initium ludi compitales.*

† Those examples, *Quid enim nisi vota supersunt? Quid nisi secretæ læserunt Phillida sylvæ; Nihil hîc nisi carmina desunt,* &c. seem not to me to be proper examples to be alledged in this matter, though usually they be so: Because the rule proceeds of one Verb between two Nominative Cases; and in

them there are belonging to each Nominative Case his particular Verb, whereof one indeed by an Ellipsis is understood only and the other expressed: as, *Quid enim supersunt, nisi vota supersunt? Quid enim læsit Phillida, nisi secretæ sylvæ læserunt? Nihil hic deest, nisi carmina desunt.* But he that will think otherwise shall not have me to contend with him about it.

This kind of Construction is hardly imitable in English, in which in the Natural order the Verb usually, if not always, agrees with the foregoing Nominative Case.

† But in the order Artificial we may make some exemplification of it: as, The cause of woes are wars. Blood were her tears. The souldiers booty are the captives. The scholars delight are books. The truants fear are rods. The labourers encouragement are rewards,

¶ *Impersonalia præcedentem Nominativum non habent; ut, Tædet me vitæ. Pertæsum est conjugii.*

† That

† That is, when Verbs are put impersonally, there is no Nominative Case expressed wherewith they agree. But yet there is one understood, which is not so easie for every one to conceive of: as when it is said *Tædet me vitæ. Pertæsum est conjugii.* Yet this may be supplied thus: *Vitæ tædium tædet me. Tædium conjugii pertæsum est à me.*

The not understanding what Nominative Case to put to these Verbs made them call them Impersonals: though there be no such Verbs as Impersonals, unless in the infinitive Mood, where all are Impersonals. But this by the by.

† As to the translating of those Englishes, for which the Verbs Accounted such are the Latines, these Directions may be taken notice of.

† If the English of a Verb Impersonal have nothing but the ordinary sign of its Impersonality, it or there before it; then no further care need be taken, but to translate according to rule that which follows it; and

as it follows; as, *It irks me of life, Tædet me vitæ* There began to be no agreement, *Cœperat non convenire.*

It behoves me to depart. It concerns me to speak. There can be no pleasant living there. It repents every man of his fortune. It irks us all of pleasures. It not irks me only of my folly, but shames me too. Does it not repent you of your endeavour.

† If the English of a Verb Impersonal have a Casual word before it, it is to be considered what Case the Latine Impersonal governs after it, and into that Case is the casual word, that comes before it to be put; as, *I must write, Me oportet scribere. Thou mayest read, Tibi licet legere.*

They ought (*oportet*) to be thankful.

Travellers (*they say*) may (*licet*) lye by authority.

When Kings command Subjects must obey.

* Scholars ought (*oportet*) to remember and requite their Teachers.

Souldiers

Souldiers must follow,
when Captains go before.

I may perish for any
help from you.

† But for the translating
of must or ought see the
*Treatise of English Partic-
les*, cb. 55. & 68.

¶ *Nomen multitudinis
singulare quandoque verbo
plurali jungitur; ut, Pars
abere.*

† A Noun of multitude is
such a word, as in the singu-
lar number signifies many
things collected into one;
as, a heap, a flock, a peo-
ple, &c. whence it is also
called a Noun Collective.

To such Nouns, though of
the singular number Authors
have sometimes joyned a
Verb plural; as, *Pars abere.*

† And sometimes a Verb
singular; as, *Pars stupet,*
Virg.

† In the singular number
they had respect unto the
word, in the plural they had
respect unto the things sig-
nified by that word.

† We may exemplifie that
kind of Construction per-
haps thus.

Part became Birds, part
were turned into Beasts,
part held the Boat when

they were ducked into
the Water, part cut the
Cables.

Abundance of Men are
destroyed with Gluttony, a
power of Souldiers rushed
into the Town, a multi-
tude of Fishes are daily
taken in that River.

The Parliament have
taken it into considerati-
on, the Council stay for
the coming of the King,
the people are mad when
Taxes are laid, let all the
company of us go to Din-
ner with the Major.

† But in these it will not
be good to dare in our use to
go beyond the warranty of
example.

† A participative sometimes
hath the construction of a
Collective, and being of the
singular number hath a Verb
plural joined to it; as, *U-
terque deluduntur dolis.*
*Plaut. Aperite aliquis o-
stium. Ter. In suas quisque
ades regressi. Flor. 1. 13.*

Bring me some Beer
some Body, they got every
Man upon his own Horse,
they were both sore scared
at the sight.

Some body make me a
fire here quickly, we suf-
fer

fer every one his misfortunes, they died both on one and the same day.

Run some body and fetch the Nurse, every

Man take your Swords in your hands, both of them have the same thoughts of you.

The Second Concord.

Concordantia Substantivi & Adjectivi.

A *Djectivum cum Substantivo genere, numero, & casu consentit: ut Juven.*

Rara avis in terris, nigroque simillima cygno.

¶ *Ad eundem modum Participia & Pronomina Substantivis adnectuntur: Ovid.*

Donec eris felix multos numerabis amicos;

Nullus ad amissas ibit amicus opes.

Senec. Nob hoc primum pectora vulnus mea senserunt; graviora tuli.

* *The Adjective, whether it be Noun, Pronoun, or Participle, agreeth with his*

Substantive in case, gender and number; as Amicus certus in re incerta cernitur, A sure Friend is tried in a doubtful matter. Homo Armatus, A Man Armed. Ager Colendus, A Field to be Tilled: Hic vir, This man. Meus herus est, It is my master.

English Examples.

(1) *Where the Adjective comes together with the Substantive set next after it.*

A good Man is a wise Man, and an evil Man is a foolish man.

A black Swan is a rare Bird, and a white Crow is a strange sight.

The evil Life of a good Preacher

Preacher, brings great disgrace to sound doctrine.

Evil words corrupt good manners, and evil manners destroy great Kingdoms.

Soft fire makes sweet malt, and sweet malt makes strong ale.

A tall man with a long neck in a white doublet, killed two Sparrows sitting on a high house with one stone.

The untimely death of a loving husband is a bitter fountain of much grief to a kind wife.

The eager contention of disagreeing Princes is the sad destruction of flourishing States.

My Son loves thy daughter, and thy daughter is in love with my son.

Our lad is gone to your house, and your house is quite gone to decay.

Your master is gone with his wife to his garden, and our children with their hands pluck up fine flowers.

She views her wrinkled face in a broken glass, and washeth her yellow teeth with red wine.

He holds three eggs in one hand, and reads a long letter in a little space.

When Civil Wars cease, then expect happy times; and when happy times return, than expect civil wars.

Good natures many times prove evil traytors.

(2) *Where the Adjective comes together with the Substantive set next before it.*

A house full of gold coined would not make a miser rich.

A Temple adorned with pictures innumerable was to be seen on a hills high top.

A tongue speaking things shameful, bringeth to the speaker things harmful.

Water flowing from a fountain inclosed, ran in a channel new digged.

A wife bemoaning a husband dead, sat besides children weeping.

A traytor ready to shed blood royal, deserves to be cut off by a death untimely

A Conscience wounded
is a burthen insupporta-
ble.

Land fruitful and well
Tilled, brings a Crop plen-
tiful in a Year seasonable.

(3) *When the Adjective
is parted from his Substan-
tive coming before it.*

A Kingdom is happy
when Peace is preserved
carefully, and Justice ad-
ministr'd duly.

The Man went away
sorrowful, when he saw
that a woman lay weep-
ing upon the ground.

Wisdom is accounted
vain, where Vice is found
to be gainful.

The Shepherd is said to
be diligent when the flock
is thriving.

Where the Teacher is
skilful and painful, there
the profiting of the lear-
ner is hopeful.

(4) *Where the Adjective
is parted from his Substan-
tive coming after it.*

Happy are the times
when Truth and Peace do
flourish.

Glorious in all Ages will
be a Wise, Righteous, and
Valiant King.

Hateful is the Name, wo-
ful is the Life, and fearful
is the Death of a Traytor.

Fair is thought the
Child by the fond Mo-
ther.

Terrible, Men say, will
be the sentence of the last
Judgment.

Unquenchable, it is be-
lieved, shall the fire of
Hell be.

Great is the peace of an
undefiled Conscience.

Mine is the comfort,
thine will be the glory, of
Deeds well done.

† *Adjectives of the Com-
parative Degree with their
Substantives.*

Yellow Gold is more
precious than white Sil-
ver.

Despised Vertue is more,
choosable than Honoured
Vice.

Cicero was Eloquenter
than Cato, but Cato was
Constanter than Cicero.

Of the two Kingdoms
Spain is the larger, but
France is the richer.

C

Unjust

Unjust Peace is better than a just War, and War abroad is more desirable than War at home.

A little with quietness is more wishable than a great deal with vexation.

The Sea is deeper than a Bucket, and Eternity is longer than time.

Adjectives of the superlative. Degree with their Substantives.

The shortest Day hath the longest Night.

The holiest Life may expect the happiest Death, and the best Work hope for the biggest Reward.

The Learnedst Clerks are not always the wisest Men, nor are the best Preachers ever more the holiest Christians.

Cicero was the most Eloquent of Pleaders, but Cæsar was the most Prudent of Commanders.

Solomon was the wisest of Kings, and Hercules was the strongest of Men.

Socrates was accounted the wisest of Philosophers, and Alexander the most Fortunate of Conquerors.

Aristides was the Justest among the Græcians, and Crassus the Richest among the Romans.

¶ *Examples where several Substantives singular, with a Conjunction Copulative expressed or understood, coming between them, have an Adjective plural: which kind of Construction is called Syllepsis.*

‡ *Copulatum per Conjunctionem &, nec, neque, & cum pro &, acceptum, est pluralis numeri, ac proinde Adjectivum exigit plurale. Quod quidem Adjectivum cum digniore Substantivo genere quadrabit: ut, Ego & mater miser perimus.*

¶ *Dignius autem est Masculinum quam Fæmineum aut Neutrum & dignius Fæminium quam Neutrum: ut, Rex & Regina beati. Chalybs & aurum sunt in fornace probati. Hinc per vim leges & plebiscita coactæ.*

* *Many Substantives singular, with a Conjunction copulative*

copulative coming between them, will have an Adjective plural. Which Adjective shall agree with the Substantive of the most worthy gender; as, Rex & Regina beati, The King and the Queen are blessed.

* Where note, that the Masculine Gender is more worthy than the Feminine, and the Feminine more worthy than the Neuter.

Your Father and Mother are dead.

Mars and Venus were taken Naked by Vulcan in a Net.

My Brother and Sister were brought alive and safe to shoar.

The King and Queen are walked abroad arrayed in Royal Robes.

He hath made his Wife and Child miserable by his Naughtiness.

Both my Horse and Mare are White.

There lay Anthony and Cleopatra drunk, Pyramus and Thisbe lie here buried in one Tomb.

† So it is when one Sub-

stantive is coupled to another by the Preposition with, noting company or consecration: Ego cum matre sumus candidi.

He thrust the Mother with the Son into the Prison to be killed with Hunger.

The King with the Queen rode Crowned through the City.

He found the Man with the Woman naked in Bed.

He took the Dam with her Young alive in the Nest.

There goes Wife with Husband Clothed in Scarlet.

Venus and Mars ran away ashamed.

† Yet sometimes in this kind of Construction the Adjective as well as the Verb is of the singular number; Cic. 1. Catil. Occisus est cum liberis M. Fulvius consularis.

¶ At cum Substantivi res inanimatas significant Adjectivum in Neutro genere usitatus ponitur. ut Sal. Ira & aegritudo permista sunt.

sunt. Virga tua & baculus
tuus ipsa me consolata
sunt.

* But in things not apt
to have life the Neuter
Gender it most worthy.

Honour *decus*, and glo-
ry *gloria*, are placed be-
fore our Eyes.

Nor Kingdom, nor
Crown, are to be compa-
red to a good Consci-
ence.

Neither Peace nor
Right (*ius*) are lovely in
the Eyes of Evil Men.

Both Law and Gospel
are contrary unto evil do-
ings.

Counsel and Reason are
to be heard before we
proceed to action.

War and Bloodshed
(*caedes*) are hateful to good
Men.

* *Yea* in such Case,
though the Substantives be
of the Masculine or Femi-
nine Gender, and none of
them of the Neuter, yet may
the Adjective be put in the
Neuter Gender, as, Cic. I,
Off. *Pu'chritudinem, con-*
stantiam, ordinem in con-

filiis, factisq; conservanda
putat. See Saturn. Mercur.
major. l. 5. c. 7.

Righteousness and Peace
have kissed each other.

Death and life are pla-
ced in the power of the
Tongue.

Wind and Tide are con-
trary to our Journey.

Bread and Drink are
more necessary unto Life
than Gold or Silver.

Wind and Rain are hurt-
ful to ripe Fruits.

Fire and Snow are con-
trary to each other.

† Yet this is not always
observed in Authors, for
Quintil. l. 1. c. 10. Gram-
maticæ quondam & Musi-
cæ junctæ fuerunt.

No more than the former
Exception was by Lucan,
who said, *Hinc leges &*
plebiscita coactæ. Which
expression Mr. Farnaby calls
Præposterum Zeugma. So
nor by Cicero, when pro
Planc. he said, *Amor tuus*
& judicium tuum de me,
multum mihi dignitatis est
aliaturus.

† But if one of the Sub-
stantives

stantives signifie a thing with life, and the other signifie a thing without life, the Adjective shall agree with the Substantive that signifies the thing with life.

Jane fac æternos pacem pacisque ministros.

Ovid.

Omnia rura vides, classem sociosque receptos
Virg. I. Æn.

Our Founder and Foundation are Honourable in the sight of all wise Men.

The Author and Work were both condemned to the flames.

The Land and the Inhabitants are a like unmanured, and barbarous, and inhospitable.

Both the Orator and his Orations were to be commended.

Both the Hen and Egg were white.

The Sheep and Sheepfold are both safe.

† And yet Statius Theb. 7. said Jura, fidem & superos unâ calcata ruina.

† Sometimes in Latine

the Adjective, that hath relation unto two Substantives, agrees with that Substantive both for Gender, Number, and Case, that stands next to it, whether before or after it, And this kind of Constraction is called Zeugma.

¶ Zeugma est unius Adjectivi viciniore respondens ad diversa supposita reducio, ad unum quidem expressæ, ad alterum vero per supplementum.

† Sometimes the Adjective agrees with that Substantive that stands next before it, as, Ec genus & virtus nisi cum re vilior alga est. Locus & tempus constitutum est. Maritus & uxor irata est.

† Sometimes with that that stands next after it, as, Iratus est maritus & uxor.

† Sometimes that Adjective, which should be placed between two Substantives, (which are not coupled together by any Conjunction) in the natural order, is in the artificial order after

after them both, and made to agree with the latter of them, though it were (if set in the natural order) to agree with the former of them; as, Non omnis error stultitia dicenda est. Paupertas mihi onus visum est grave. Gens universa Veneti appellati.

† Sometimes in Latine the Adjective agrees not with the Substantive that is expressed, but with some other that is understood by it, or with it. And this kind of Construction is called by some Synthesis.

¶ Synthesis est oratio congrua sensu, non voce; ut, Gens armati.

The disagreement betwixt the Substantive and the Adjective is sometimes only in gender; as, Anser foeta, i. e. avis. Elephanta gravis, i. e. bestia. Centaurus in magna, i. e. navi. Transiit in Eunuchum suam, i. e. fabulam. Illum senium (i. e. senem) Dii perdant. Nuper honoratos summo mea vulnera (i. e. homines qui me vulnerant) caelo Videritis. Capita conjunctionis cruci-

dati, i. e. homines qui fuerunt capita conjunctionis. Duo millia crucibus affixi, i. e. homines ad duo millia sunt affixi.

† Sometimes the disagreement betwixt the Substantive and the Adjective is both in gender and number; as, Gens armati, i. e. homines. Pars merfi (i. e. naturæ) tenuere ratem, Pars & certare parati, i. e. homines. Hic manus ob patriam pugnando vulnera passi, i. e. milites. Maxima pars vulnerati, i. e. homines.

† These and the like Irregularities we cannot exemplify in English, because our Adjectives vary neither in gender nor termination. The only way that I apprehend of exemplifying, is to frame Latin Examples, and then to English them, and by the Englishes of the Substantive and Adjective, that are to disagree, to set in Parenthesis () the Latine words for them; as,

Part (pars) were ready (paratus) to yield, though part were still fighting stoutly. Wore

More than Forty Names
(*nomen*) were assembled
(*congregatas*) unto that
place.

† *Though it matters not
much if they be not imita-
ted at all, their being set
and taught in Grammar
being only they may be
known, not that they may
be followed.*

¶ *Aliquando oratio, sup-
plet locum Substantivi; ut,
Audito regem Doroberni-
am proficisci.*

To rise betimes in the
Morning is very whole-
som; and to go to Bed ear-
ly is very profitable, as to
sit up late at Night is ex-
ceeding Wasteful.

To sleep too much is
hurtful to the Brain; and
to drink too oft is unhealth-
ful for the Body.

That he comes so often
to my House is delightful
to me; and that I walk so
much abroad is healthful
for me.

That I live so long is
troublesome to them; and
that you live so well is
pleasant to me.

That good Men serve
God is hateful to evil Men,
and that evil Men serve the
Devil is troublesome to
good Men.

It is sweet to see a young
Man do as he should do.

It is profitable to spare
needless cost.

It is easie to find a fault
in another Mans life.

It is Christian to pardon
a repenting Offender.

To do well and be evil
spoken of is King-like.

To be always beginning
to live is foolish.

To fear to touch the
Lords anointed is false.

† *Note, when a speech,
clause, part of, or word in a
speech, which is not a Noun
or Pronoun, but some word
used (*rexxinōis*, as they
speak) to signifie it self only,
and not some other thing by
it; or an infinite Mood of
a Verb, or an Adverb, or
the like, Answers to the
question who or what made
by an Adjective, and so
stands in the stead of a Sub-
stantive to it, then the Ad-
jective referring to it shall
be the Neuter Gender; as,*

Audito regem Doro-
berniam proficisci. Finire
laborem incipias. Parto
quod avebas. *Hor.* Scire
suum nihil est. *Perf.* Et
nostrum illud vivere triste
Aspexi. Velle suum cui-
que est. *Id.* Sæpe vale di-
cto. *Ovid.* Quando erit
illud cras?

Take your last farewell
of him.

You have a long Come
with you.

† And if two clauses, &c.
be referred to in one Adie-
ctive, then that Adjective
shall be the plural number;
as if they were two Nouns
of the Neuter Gender that
were referred unto: as,

To sleep much, and drink
often, are hurtful to the
Body.

Building of houses, and
Marrying of Children, are
hurtful to the Estate.

To rise betimes, and stu-
dy hard, are conducive
to your proficing in learn-
ing.

To lie long before you
rise, and to loiter much
when you are up, are ill
for you.

† Sometimes in Latine
an Adjective is found in a
sentence having no Substan-
tive at all expressed for it,
to agree withal, yet put in
that gender that the Sub-
stantive is of, which it re-
fers unto, being understood
though it be not expressed:
as, Vesci ferina, i. e. car-
ne. Laborare tertianâ, i. e.
febre. Reus reperundarum
scil. pecuniarum. Lavari
callidâ, scil. aquâ. Donari
civicâ, scil. coronâ. In
Tusculano, scil. prædio.
Tenere primas, scil. partes.
Eadem feceris, scil. ope-
ra.

And so we speak some-
times in English.

You may do it all under
one, scil. labour. And then
shall that wicked, scil. man
be destroyed, 2 Thes. 2. 8.
The wise, scil. Man, shall
inherit glory, Prov. 3. 35.
Rejoyce in the Lord, O ye
righteous, i. e. Men, Psal.
33. 1.

He went away the 4th.
of June.

I rose at Four in the
Morning.

I will be here again by twelve at Noon.

There were five against four.

The grey beat the black twelve score at least.

Let the dead bury their dead.

The wise and good are to be preferred before the rich and fair.

† Note, when Man in English or Homo in Latine, is the word referred to, then the Adjective is to be of the masculine gender: as. Fortes creantur fortibus, & boni bonis. Doctus indocto quid præstat? quod cæco videns.

† But when thing in English, or negotium, opus, quid, or quiddam or some such like word in Latine, is the word referred unto, then the Adjective is to be of the neuter gender: as Triste lupus stabulis, i. e. quid triste. Mors omnium extremum est, i. e. res extrema. Dulce satis humor. Varium & mutabile semper foemina.

So we say in English

To hit the white, i. e. white thing.

Life is a good to be desired.

Sin is an evil to be feared.

† Sometimes in Latine an Adjective put Substantively becomes the Substantive to an Adjective: as, Amicus certus in re incerta cernitur Fortunate senex. Virg. Crudelem medicum intemperans æger facit. Tempus erat quo prima quies mortalibus ægis Incipit. Virg. Fallax scienum. Quantum est in rebus inane? Pers. Magnum per inane. Virg. Bonum vitâ jucundius ipsâ. Juv.

So we say in English.

A deep hollow. My dear. The least evil is next to be done for the obtaining of the greatest good.

† Sometimes in Latine the Substantive is of the Genitive Case, when the Adjective is of another Case. But that is either,

1. When the Adjective is

is put Substantively in the Neuter, Gender, and then the Genitive Case is the Genitive Case of Possession: as, Paululum pecuniæ. Hoc noctis. Id manticæ. Quantum nummorum, tantum fidei. Libyæ extrema. Ne id quidem leporis habuerunt. Huic aliud mercedis erit. Hoc est signi. Non minus auxilii. Proponit mihi inania nobilitatis. Per diversa gentium terrarumque volitabat. Incerta belli. Telluris operata. Strata viarum.

So we say in English.

The White of Hens Dung.

The Black of an Eye, or Bean.

The Grey of the Morning.

In the Dead of the Night.

The Cool of the Day.

2 Or secondly, when the

Adjective refers to another Case of the same word which is expressed with it in the Genitive Case, and to be supplied in the Case of the Adjective; and then the Genitive is the Case of Partition: as, Nigræ lanarum nullum colorem bibunt. Plin. i. e. è numero lanarum lanæ nigræ nullum bibunt colorem. Canum degeneres (i. e. è numero canum canes degeneres) caudam sub alvum retrahunt.

Of the Hands the right is the stronger.

Of the Fingers the middlemost is the longest.

Of Wines the old is the best.

Of Friends the old are most to be esteemed of.

Of Books new are most inquired after.

Of Eggs the long bring Cocks, the round Hens.

Of Scholars the learnedest are not always the wisest.

The Third Concord.

Concordantia Substantivi & Relativi, five Relativi & Antecedentis.

When ye have a Relative, ask the Question, who or what? and the word that answers to the Question shall be the Antecedent to it.

The Antecedent most commonly is a word that goeth before the Relative, and is rehearsed again of the Relative.

The Antecedent is sometimes rehearsed again expressly with the Relative in the same clause that it is in: as,

Cum viderem ex ea parte homines, cujus partem nos vel principes numerabamur. Cic.

Diem scito esse nullum quo die non dico pro reo. Cic.

Legem promulgaverat, qua lege regnum Jubæ publicaverat. Cas.

So in English.

I have a Horse, which Horse is twenty years old.

He bought a House, of which House his Grandfather had been the owner.

Thou hast a Friend, to which Friend thou mayst commit all thy secrets.

A certain Bird was sitting on a Tree, which Bird one felled thence with a stone.

I have a Dog, than which Dog no Lion is more fierce.

† And when the Antecedent is rehearsed together with the Relative, it is of the same gender, number, and person, that the Antecedent is of: as in the foregoing Examples.

But mostly the Antecedent is not set together in the same clause with the Relative, but in another clause before

before it distant from it: and then as it sometimes happens to be of the same Case with it, so many times it differs in Case from it.

¶ *Relativum cum Antecedente concordat genere, numero, & persona: ut, Vir bonus est quis? Qui considerat puerum, qui leges iustissime servat.*

* *The Relative agreeth with his Antecedent in gender, number, and person: as, Vir sapiens qui pauca loquitur, That Man is wise who speaks few things or words.*

English Examples.

Thou hatest me without a cause, who am thy best Friend in the World.

I love thee dearly, who yet art most unkind to me.

Despise thou me, who am the Queen of Beauties?

He Married his Daughter whom he had so dearly loved, to an unworthy person.

They Persecute us in-

nocent men, who have done good to them.

We Fathers love you Children, who are Obedient unto us Parents.

Husbands love us Wives, who are kind to them.

We Men honour you Women, who Adorn yourselves with Vertue and Modesty.

I cannot but love that Man dearly, who hath been kind to me in my Adversity.

I cannot but keep that Mare well, which hath saved me in time of danger.

I cannot but think that Kingdom happy, which is governed by a Just and Merciful King.

Happy are those Kings whom Subjects love, and Enemies fear.

Miserable are those Countrys, Which War and Famine do vex and waste.

Glorious are those times, in which Peace and Truth do flourish.

He sure hath a mind his Son should go to Hell, who by the Example of his own evil Life reaches him the way thither.

Synthesis.

Synthesis.

† Yet in Latine Authors some disagreements are betwixt the Relative and his Antecedent.

1. In person: as, Quamquam quicum loquor? Cum uno fortissimo viro qui postea quam forum attingisti, nihil fecisti, &c. Cic. Fam. l. 15. ep. 16.

But here the Relative qui is referred, for the Person of it, unto tu understood by a Synthesis: as if it had been said, Cum te uno fortissimo viro, qui.

2. In Gender: as, Ubi illic scelus est, qui me perdidit? Ter. And Here also the Relative qui refers for gender unto homo, by a Synthesis understood in scelus: as if it had been said, Ubi ille scelestus homo est. Qui habet salem quod in te est? Ter. Eun. Where quod refers for gender not to salem the Masculine gender; but uno sal, or rather sale, or sal of the Neuter gender, signifying the same thing with sal of the Masculine.

Unless the clause habere salem may be conceived to be the Antecedent to quod; which perhaps is the more probable.

Festivum caput, qui omnia sibi posthabenda putavit esse præ meo commodo. Ter. Ad.

Sibi conciliant, quod apertissimum est ad quiete vendum, charitatem.

But here quod is put for quæ res.

3. In number: as. Si tempus est ullum jure hominis necandi, quæ multa sunt. Cic. pro. Mil. Here quæ refers to tempora understood.

Quo uno vincebamus à victa Græcia, id ereptum est illis. Cic. in Brut. Here also illis refers unto Græcis understood.

Boeth. de Cons. l. 2. prof. 6. Quid verò si corpus spectes, imbecillius homine reperire queas, quos sæpe muscularum quoque vel morsus, vel in secreta quoque reptantium necat introitus? Here quos refers to homines.

Catul. Tum jam nulla viro

viro juranti foemina credit.

Nulla viri speret sermones esse fideles.

Qui dum aliquid cupiens animus prægessit apisci.

Nil metuunt jurare, nihil promittere parcunt.

Here qui agrees with viri of the Plural number understood.

¶ Nec unica vox solum, sed interdum etiam oratio ponitur pro Antecedente.

* Sometimes the Relative hath for his Antecedent the whole reason that goeth before him and then he shall be put in the neuter gender and singular number: as, In tempore ad eam veni quod omnium rerum est primum; I came to her in season, which is the cheifest thing of all.

English Examples.

Now a-days one Neighbour envieth another, which is an ugly thing.

The two Brothers love one another very dearly, which is very rare.

You love to lie long in Bed in the Morning, which is ill for your health.

I Read much by Candle light, which is hurtful to my Eyes.

It is my care to keep a good Conscience, and that is comfortable to me.

They pamper their Bellies too much, and that wastes their Estate.

I am commanded not to stir from hence, and that keeps me here still.

I am busie in writing a Book, and that keeps me from going abroad.

Syllepsis.

¶ Copulatum per Conjunctionem, &, nec, neque, & cum pro & acceptum, est pluralis numeri; ac proinde relativum exigit plurale.

* Many Antecedents singular, having a Conjunction copulative between them, will have a Relative plural.

† If the two or more Antecedents singular, that come with a Conjunction copulative betwixt them before the

the Relative, be both of the Neuter gender, then shall the Relative be of the Neuter gender also, as well as of the plural number: as *Spectrum & diadema quæ tu mihi prædicas inania sunt.*

* Also if the Relative be referred to two clauses or more, then shall the Relative be put in the plural number and neuter gender: as, *Tu multum dormis & sæpe potas, quæ ambo sunt corpori inimica; Thou sleepest much and drinkest often, both which things are naught for the Body.*

Thou Playest oft and studiest seldom, both which things are ill for the wit.

He is long from home and idle at home, both which things are bad for the Estate.

We talk much and work little, both which things are unprofitable to Husbandmen.

† But if there be any difference in the Gender of the Antecedent, then in

things apt to have life the Relative shall agree with the Antecedent of the most worthy gender; as, *Rex, & Regina, quos tu immortales prædicas, mortales sunt.*

Your Brother and Sister, whom some reported to be dead, are alive, and in health.

Is his Man and his Maid come again, who were gone away?

The Cock and Hen, which you gave me, are stollen from me.

That Lord and Lady, whom you so much honour, are much my freinds.

Did you know that Tinker and his Trull, which were hanged the other day for Murder.

I have that Horse and Mare still which my Father left me when he died.

The Man with the Woman, which you saw alive yesterday are dead to day.

The Boy with the Girl, which had lost their Father, have found him now.

The Wench with the Fellow that were run away, are come again.

The

The Cow with the Calf, which went to the Fair, were sold for little when they came there.

But in things not apt to have life the Neuter Gender is most worthy: so that if either of the Antecedents be of the Neuter Gender, the Relative shall be of the Neuter Gender: as, Imperium & dignitas quæ petiti.

That Civil War and homebred Discord, which were so pleasing to evil Men, now (thanks be to God) are at an end.

In one Year he ruined a Kingdom and Country, which his Ancestors had many Years preserved in a flourishing condition.

Have you brought the Milk and Cheese which I bad you bring?

Shew me the Ink and Paper which you bought me yesterday.

* Tea, and in such case (that is when the Antecedents signifie things without life) though the Antecedents be all of the Masculine or of the Feminine

Gender, and none of them of the Neuter: yet may the Relative be put in the Neuter Gender: as, Cic. Quid est inconstantia, mobilitate, atque levitate, quæ vitæ nostræ mala solent inferre maxima, turpius?

Virga tua & baculus tuus ipsa me consolata sunt.

Hence probably Gel. l. i. c. 14. Et memoratis multis magnisque rebus, quæ bene ac benevole fecisset; because the Relative referred to things without life spoken of before, or perhaps to the word res, not as expressed before the Relative, but as understood with the Relative.

When Night and Darkness, which had hindred the Fight, were ended.

He Patiently endured thirst, and rest, and abstinence from meat (inedia) which were commanded him.

He despised the honour, and glory, and money, which were offered to him, to tempt him to revolt from the King.

† But it is not necessary that the Relative always must

must be of the Neuter Gender, when the Substantives going before signifie things without life: for Cic. 2. Offic. 1. said, Aut Hæc ars est, aut nulla omnino per quam eas assequamur. the Antecedents were oblectatio animi and ratio constantiæ.

† If one of the Antecedents signifie a thing with life, and the other a thing without life, the Relative shall rather agree with that Substantive that signifies the thing with life.

Have You found your Horse and Saddle which you had'lost?

I brought you both Bird and Egg, which I found in the Nest.

I have seen both the work and workman whom you so commend.

War will destroy that Kingdom and People, which Peace would have Preserved.

† Yet this is not necessary always: for Ovid said Classe virisque potens per quæ nova bella geruntur: i. e. per quas res.

† Yes when things with life are considered, ut Res

possessa (saith Rhenius.) sometimes the Relative shall be the Neuter Gender: as Ter. Eun. 3. 2. 27. Atque hæc qui misit non sibi soli postulat te vivere. The Substantives referred to in the Relative hæc, are, eunuchus and ancilla; unless it be said that munera or dona is referred to therein.

¶ Relativum inter duo Substantiva diversorum generum collocatum, nunc cum priore convenit: ut Val. Max. Senatus assiduam stationem eo loci peragebat, qui hodie Senaculum appellatur; non procul ab eo flumine quod Saliam vocant.

Cic. Propius à terra Jovis stella fertur quæ Phaeton dicitur.

Ovid. Unus erat toto naturæ vultus in orbe,

Quem dixere Chaos.

Cæs. 1. B. G. Nacti portum, qui appellatur Nymphæum.

Plin. l. 18. Sydere illo quod Caniculam appellamus.

Suet. in Aug. Locum quem Syracusas vocabat.

Liv. 6. l. 8. Mac. Sacrificium

ficium fecit in eo loco quem
Pyram appellant.

¶ *Nunc cum posteriore ;*
ut, Homines tuerentur il-
lum globum quæ terra di-
citur.

Est locus in carcere
quod Tullianum appella-
tur.

In coitu Lunæ, quod
Interlunium vocant.

Hisque animus datus
est ex illis sempiternis igni-
bus, quæ sydera & stellas
vocatis. Cic. Som. Scip.

Animal plenum consilii,
quem Hominem vocamus.
Cic.

Ad eum locum, quæ
Pharsalia appellatur. Cæs.
3. bel. c.

Tunc consilia conjuncta
quas urbes dicemus. Cic.
pro Sextio.

Menscujusque is est quis-
que. Cic. S. Scip. c. 8.

* *When a Relative com-*
eth between two Substan-
tives of divers genders, it
may indifferently accord
with either of them as,
Avis quæ passer appellatur;
or, Avis qui passer appella-
tur: The Bird which is
called a Sparrow.

Yet though the Substan-
tives be of divers numbers
also ; as, Estne ea Lutetia,
quam nos Parisios dici-
mus ? Is not that Lutetia
that we call Paris ! Or else,
Estne ea Lutetia quos nos
Parisios dicimus ?

This Construction we can-
not exemplifie in English,
because our Relatives do
not vary their genders and
terminations ; yet I set these
Examples for Translation,
in which the Relative may
be made as agreeing either
with the former or latter
Substantive.

That sometimes flourish-
ing Kingdom, which ye
call England, hath of late
been much spoiled by Ci-
vil Wars.

That reasonable Crea-
ture, whom we call Man,
doth many an unreasona-
ble thing.

The Battle was fought
in that place which they
call the Pharsalian Fields.

He was born in the
Town which is called Sul-
mo.

Those Heavenly Fires
which Men call Stars, do
shine

shine brightest when the Night is darkeſt.

¶ *Aliquando Relativum (aliquando & nomen Adjectivum) respondet Primitivo quod in Possessivo ſubintelligitur; ut Ter. Omnes omnia bona dicere, & laudare fortunas meas, qui filium haberem tali ingenio præditum.*

Ovid. Nostros vidisti fluentis ocellos.

Cic. 1. Cat. Noſtrâ, qui remanſiſſemus, cæde contentum te eſſe dicebas.

Ter. Id meâ minimè refert, qui ſum natu maximus.

Cic. Veſtrâ enim, qui ſumma cum elegantia & integritate vixiſtis, hoc maximè intereſt.

Cic. Tuum hominis ſimplicis pectus vidimus.

English Examples.

Hear my Voice who Cry to thee.

None is the better Cauſe, who have not taken up contrary Arms.

Nor doſt thou read my words, who am removed far off.

It is no concernment of thine, who art the young-eſt.

I love not to ſee thy Face, who haſt ſlandered me behind my back.

Heavy will be thy damnation that pretendſt godlineſs, and practiſeſt wickedneſs.

I much commend his Wit, who firſt invented Clocks.

There is no truſt to be given to his words, that thinketh one thing and ſpeaketh another.

Grant our requeſts, who fly to thee for ſuccour.

Take pity on our condition, who ſuffer moſt baſe things.

I admire at your Folly, who waſh a Blackamoor.

This is your great concernment, who have lived with much handſomeſs and uprightneſs.

No body regarded my words, calling for help.

Every one lamented his Death, circumvented by treacherous Rebels.

He waſhed our ſtripes, miſerably torn with ſcourges.

You are of the Siſyphian

phian breed, as very a
Thief and Cheat as he,

¶ *Quoties nullus Nominativus interseritur inter Relativum & Verbum, Relativum erit Verbo Nominativus: ut Boet. Felix qui potuit boni fontem visere lucidum.*

* When there cometh no Nominative Case between the Relative and the Verb, the Relative shall be the Nominative Case to the Verb: as, Miser est qui nummos admiratur, wretched is that person who is in love with money.

English Examples.

Wise is the Child which knoweth his own Father.

Rich is the Man that is content with his Estate.

Not he who hath little, but he who coveteth more is a poor Man.

Will you contend with me, who have overthrown all that have opposed me.

He is to blame to despise thee, who art a better Man than himself.

Do no wrong to him,

that offers none to thee.

It is a folly for them to flatter us, who know them to be Knaves.

They cannot but dearly love you, who are so kind to them.

We ought to be grateful to them who are bountiful to us.

I found by them who are intimate with him, what his design was.

It is not fit that I, who have forced him to labour, should be idle myself.

What young Man is that, that looks on us so earnestly.

Is the House built up again, that was lately burned down.

Is that Kingdom now destroyed, which a while ago was in such a flourishing condition?

Are the Souleiers gone away that quartered at your House?

Have you found your Mares that were gone astray?

The Wars that are not just should not be waged.

The peace that is just ought not to be broken.

¶ *At si Nominativus Relativo & Verbo interponatur, Relativum regitur à Verbo, aut ab alia dictione quæ cum Verbo in oratione locatur.*

(I.) A Verbo.

* *But when there cometh a Nominative Case between the Relative and the Verb, the Relative shall be such Case as the Verb will have after him : as, Gratia ab officio, quod mora tardat, abest.*

Felix quem faciunt aliena pericula cautum :

Happy is he whom other Mens harms do make to beware.

English Examples.

Do you dispraise him whom all Men do commend?

You love that which I hate, and I hate that which you do love.

It becomes us to raise up those whom Fortune hath cast down.

I fear that I shall never be able to repay the cour-

tesies, which you have shewed me.

Old Men remember all things which they regard, and young Men long for those things which they like.

Is he acquitted of the Theft, of which he was accused ?

He hath spent the Money, which he esteemed so little of.

Hath he cleared himself of the Crime of Covetousness, whereof many did accuse him ?

It is fit we amend those faults whereof we have been admonished.

Have you received my letters from the Man, to whom I gave them ?

The Man told me it, whom you said it to.

I have paid the Money to the Man, to whom I owed it.

Take heed what you say, and whom you say it to.

I have one to commend me, and him one whom all do not please.

He whose subsistence depends on a great Mans Fortunes, may rise with him

him, but must fall with him.

(II.) *Aut ab alia dictione, qua cum verbo in oratione locatur.*

* Yet here is to be understood and noted, that the Relative is not always governed of the Verb that he cometh (next) before, but sometimes of the Infinitive Mood (of another Verb) that cometh after the Verb; as, *Quibus voluisti me gratias agere, egi: What person thou wouldest me to thank, I have thanked.*

I have bidden those persons to Dinner, whom you bad me bid.

I have sent the Letter to him, whom you wished me to send it to.

He is acquitted of those Crimes, which you affirmed him to be accused of.

It is no shame to teach that, which it is fit to learn.

Some spare times do fall out to be, which I do not suffer to be lost.

With expectation of things future, some lose

things present, which they might enjoy.

* Sometimes of a Participle; as, *Quibus rebus adductus, fecisti? With what things moved, didst thou it?*

I cannot well discern with what things he being offended at us, should speak against us.

These are the questions whereto I am about to give answer.

There are found out Crimes enough, whereof he is to be accused.

I had not heard of any thing that had happened, with which he being affrighted should run away.

* Sometimes of a Gerund; as, *Quem videndo obstupuit. Quæ nunc non est narrandi locus; Which things at this present is no time to tell.*

There stood an ignorant fellow prating three hours together, with hearing of whom I was tired at the heart.

Eggs are put under Hens to sit on, in putting under

under which Eggs it must be minded that they be of an odd number.

I am now going to see my Father and my Mother, of seeing whom I have a long time had a great desire.

We have need of many things, which we now have no opportunity to buy.

You have been taught your duty to God and the King, of the forsaking of which there can never be any just cause.

* Sometimes of a Preposition set before him: as, *Lego Virgilium, præ quo cæteri poetæ sordent. Quem in locum deducta res sit vides: Unto what state the matter is now brought thou seest.*

He spake many things quaintly, amongst which this also; Seem what you are, or be what you seem.

Now I return to Otho, from whom I had digressed too far.

That wound comes not to a scar, in which medicaments are often tried,

He that is disinherited may say many things, for which he would not go to Law.

Those Matches which you unwisely rush into, are they joys or burthens?

They fit themselves for the Court, and for Honours, in which those very things are to be feared which are hoped for.

* Sometimes with the Substantive that it doth accord with, it is put in the Nominative Case, by reason that the Verb which it comes before requires a Nominative Case with it: as, *Senties qui vit siem. Thou shalt perceive what a Fellow I am.*

Albeit in this manner of speaking *qui* is an Indefinite, and not a Relative,

Make tryal when you please, and you shall find what a Friend I am.

I cannot but wonder when I see what madness there is in most Men.

Do you not wonder what Apparel this should be?

It will quickly be seen what

what Souldiers we are,
when once we come into
the Field.

* Sometimes of a Noun
Partitive or Distributive:
as, Quorum optimum ego
habeo. Quarum rerum
utram minus velim, non
facile possum existimare:
Of the which two things,
whether I would wish the
less will have, I cannot ea-
sily esteem.

The Woman fell into
two dangers, whereof
she had experienced nei-
ther.

Whether of these two
Books had you rather
read?

I will now let you see
Trees, of which many
were set with mine own
hand.

I saw a company of
Bullocks in a Valley,
whereof one began to bel-
low aloud.

Man is by Nature fur-
nished with two Hands,
whereof the right Hand
is the stronger.

Many Philosophers flour-
ished once in Greece,
whereof Socrates was c-

ven by the Oracle judged
the wisest.

The Macedonians that
day had the better of the
Persians, of whom many
Thousands were slain in the
Battel.

* Sometimes it is put in
the Genitive Case by reason
of a Substantive coming
next after him: as, Cujus
numen adoro. Ego illum
non novi, cujus causâ hoc
incipis: I knew him not,
for whose cause thou begin-
nest this matter.

Is this the Boy, whose
Father and Mother died of
the Plague?

He is truly happy,
from whose safety no less
Joy shall come almost un-
to all Men, than to him-
self.

Blessed is the Man,
whose Conscience hath no
sin to accuse him of.

That Conqueror, whose
Valour and Wisdom all
admired, dwelt in a Cot-
tage.

Cicero was a great lo-
ver of Terence, whose
words he willingly made
use of,

* Some

* Sometimes it is otherwise (i.e. in some other than the Genitive Case) governed of a Substantive: as, *Omnia tibi dabuntur, quibus opus habes: All things shall be given thee, which thou hast need of.*

He is not a Man of that Credit (*ea fide*) that you are of.

We e lie a Boy of that wit, which he is said to be of, none could excel him.

Scholars many times have many Books in their studies, whereof they have small use.

How many things are there in the World, whereof a wise Man hath no need?

† Sometimes of an Adjective: as, *Cui similem non vidi. Quo dignum te judicavi.*

What Colour is that whereunto White is contrary?

My Friends, whom I have been kind unto, are become my Enemies.

You may expect thanks from the Husbandmen, to

whom your work is useful and acceptable.

I never lived unquietly with any Man to whom my habitation was near.

It is not thank worthy to give a thing to a Man, whom it is unprofitable unto.

You tell me of a Man, whom there is nothing equal or second to.

You attribute that Wit unto me, which I am not endued withal.

You put that honour upon me, which I am not worthy of.

¶ Sometimes of an Adverb: as, *Cui utrum obviam procedam, nondum statui: Whom whether I will go to meet with, I have not yet determined.*

I have seen a Man before now, whom you do dance exceedingly like unto.

I seldom go to see Men, whom I live much nearer to than you.

My Father, whom I hoped to meet by the way, brought me home again with him.

* Sometimes it is put in the Ablative Case with this sign (than) and it is governed of the Comparative Degree coming after him : as, Utete virtute, quâ nil est melius : Use virtue, than the which nothing is better.

He rises betimes in the Morning, than the which nothing in the World is more wholsom.

You give your self to idleness, than which nothing is worse.

This was the opinion of Socrates, than whom in all Greece none was more Wise.

I am much taken with Seneca's sayings, than whom none of the Philosophers speaks more gravely.

You and your Father are Persons, than whom I Love and Honour none more.

Beauty is a thing, than which nothing is more frail.

* Sometimes it is not governed at all, but is put in the Ablative Case Absolute :

as, Quantus erat Julius Caesar, quo Imperatore Romani primum Britanniam ingressi sunt? How worthy a Man was Julius Caesar, under whose conduct the Romans first entered Britain?

How brave an Orator was Marcus Tullius, under whose Patronage the Innocent ever found safety?

I will commit my self unto God, who being my guide and guard I shall not fail.

It was good living in the days of Saturn, who being King Chastity had its abiding in the Earth.

Sad was the end of Pompey the great, who being dead, his Body was cast upon the strand.

Great was the glory of the King that day, who coming into the Army the Enemies fled out of the Field.

How great is the power of Money we may see by this, that it failing, all things else go to decay.

* Also when it signifies
(i. e.

(i. e. *referreth unto*) an instrument wherewith a thing is to be done, it is put in the Ablative Case: as, *Ferrum habuit quo se occideret*: He had a Knife wherewith he would have slain himself.

I took away from that mad Man the Sword with which he would have killed me.

Had I a Pen wherewith to write, I should quickly write out that Book.

I want a staff to beat that Dog withal, (i. e. with which I may beat that Dog.)

If I must buy Victuals, you must find me Money to buy them with.

Who lent that Traytor an Halter to hang himself withal?

If you will make me a Pen, I will get you a Pen-knife to make it with; (i. e. with which to make it.)

† *Also when it refers to the Means whereby a thing is to be done*: as, *Non mercede habeo quo tibi irato satisfaciam*, Sen.

He is full of Care, that those things wherewith he is delighted may hold out to the last.

Let us take some course by which it may be decided whether shall rule over whether.

He said he might be corrupted with Riches, with which an Army might be corrupted.

There is to be no obeying of a Father in that, by which it is brought to pass that he shall not be a Father.

† *And also when it refers to the Manner of the doing of a thing*: as; *Nemo vivit eo more quo cupit vivere*.

We Marshalled our Army that day after the same manner, that we had done the day before.

He is to be punished after that manner, that Slaves were wont to be punished in our forefathers days.

He looks upon his own end with that mind, that a Man who is secure looks upon the end of another

Man withal; (i. e. with which.)

The Sea hath cast up those, whom it had swallowed with the same force, that it had swallowed them up withal.

* *Nouns Interrogatives and Indefinites follow the rule of the Relative: as, Quis, uter, qualis, quantus, quotus, quisquis, quicumque, cujus, cujusmodi, cuiusmodi, cuiusmodi, uterunque, qualicunque, quovuscunque, quovuscunque, &c. which ever come before the Verb. like as the Relative doth; as,*

Hei mihi, qualis erat!

Talis erat qualem nunquam vidi.

Siquis me audit. *Sen.*

Quis sit divitiarum modus quaeris? *Sen.*

Si carum tibi servum venderes, quaereres quis emptor esset? *Sen.*

Qua tanta vos fert ira? *Sen.*

Si quaesierit aliquis qua causa hominem aduersus hominem in facinus cogit?

Quaenam adoptatus?

Dic quid in demo tuo peccaverim. *Sen.*

Quid est, quod aut negandum n. illi aut excusandum sit? *Sen.*

Illic si quid commiseroy me nec meus recipiet pater. *Sen.*

Quod, tantum malum humano generi vel so r: vel fato inestum? *Sen.*

Uer tandem nostrum popularis est? *Cic.*

Ut neque dijudicari posset, uter utri anteterendus videretur. *Ces.*

Ab utro infidiae facta sint, incertum est. *Cic.*

Hodie utro frui malis, optio sit tua. *Cic.*

Horum utro uti volumus, altero carendum est. *Cic.*

Dicis, utrum mavis elige. *Mart.*

Si quis est talis, quales esse omnes oportebat. *Cic.*

Qualis oratoris puras esse scribere historiam? *Cic.*

Nihil interest ad beatè vivendum, quali utaris cibo. *Cic.*

Annon intelligis quales viros mortuos summi sceleris arguas? *Cic.*

Te magnopere quaeso, ut

ut qualem te jam ante i populo Romano prabuisti, talem te nobis hoc tempore imperias. *Cic.*

Omnino qualesit queritur. *Cic.*

Qualia Lacedæi fata Lacedænes habent. *Mart.*

Quantum homines in dicendo putat esse scribere historiam? *Cic.*

Quantam innocentiam debent esse Imperatores? quantam temperantiam? *Cic.*

Qui adol scens admodum tantæ opinionis in declamando, quantæ postea in disputando fuit? *Sen.*

Quantum & cuiusmodi, & quale sit, queritur. *Cic.*

Quotus erit iste denarius, qui non sit deferendus? *Cic. 5. Ver.*

Ex illis occidere me vollet quisquis frugalissimus fuerit. *Sen.*

Quoquo consilio fecerit, fecit cerre suo.

Quoquo alio modo cecideret, quæcumque sit fortuna. *Durrer.*

Quicumque is est, ei me proficeor inimicum. *Cic.*

Quemcumque casum fortuna dederit, & quæcum-

que fortuna erit oblata. *Cic.*

Quamcumque assequi poterit in dicendo mediocritatem. *Cic. de Orat.*

Non omnia quæcumque loquimur, ad artem & ad præcepta esse revocanda. *Cic.*

Cujum pecus? an Melibœi? *Virg.*

Cujum puerum hic apposuisti? *Ter.*

Suamne esse aiebat? Non. Cujam igitur? Fratris filium. *Ter.*

Quantum & cuiusmodi, & omnino quale sit, queritur. *Cic.*

Si intererit, cuiusmodi, mors ejus fuerit, cuiusmodi res mortem ejus sit consecuta. *Cic.*

Ego veteri amico munusculum mittere volui, cuiusmodi ipsius solent esse munera. *Cic.*

Consideres gravius cuiusmodi sint ea quæ reprehendisti. *Gell.*

Vereor enim cuiusmodi est, ne ita hunc videat servare, ut tibi omnino non pepercerim. *Cic.*

Demus huic aliquid artis, cuiusmodi est *Gell.*

Ubi enim melius, uti possumus.

Possumus hoc cujuscumque est
ratio? *Cic.*

Utercunque vicerit,
non erit mirum futurum.
Cic.

Totum hoc leve est, qua-
tecunque est. *Cic.*

Qualescunque summi ci-
vitaris viri sunt, talis est ci-
vitas. *Cic.*

Quantumcunque est mi-
hi satis est. *Sen.*

Quicumque eramus, &
quantulumcunque diceba-
mus. *Cic.*

Ut in quamlibet partem
quotoquoque loco libebit
possimus, *Cic.*

Quotocunque lorica est?
quis equum habet? *Curt.*
L. 9.

* Not only the Rela-
tive, &c. when it is not
the Nominative Case to the
Verb, is set before the Verb
that governs it; but also
the Substantive, that the
Relative, &c. agrees with,
if it be expressed: and that
other word also that governs
it, or its Substantive, (if it
be not governed of the Verb)
sometimes may, and some-
times must, be continued be-
fore the Verb: as,

Quibus rebus adductus
seceisti?

Quæ nunc non est nar-
randi locus.

Quem in locum deducta
res sit vides.

Lego Virgilium, præ quo
ceteri poetæ fident.

Senties qui ver siem.

Quorum rerum utram
minus velim non faciliè pos-
sum existimare.

Cujus numen adoro.

Quorum optimum ego
habeo.

Ego illum non vidi: cu-
jus causâ hoc incipis.

Quem videndo obstu-
pui.

Cui similem non vidi.

Ab utro insidiæ factæ
sunt, incertum est.

Horum utro uri volumus
altero carendum est.

Qualis oratoris, & quan-
ti hominis in dicen- to paras
esse scribere historiam?

Nihil interest ad beatè
vivendum quali utaris ci-
bo.

Annon intelligis quales
viros mortuos summi ste-
leris arguas?

Qualia Ledaï fata Laco-
nes habent.

Quantâ innocentia de-
bent esse Imperatores?

Quoquo

Quocquo consilio fecerit,
fecit certè suo.

Quaecumque assequi
potuerit in dicendo medio-
gratam. Cic.

Quaecumque casum for-
tuna dederit & quaecun-
quæ fortuna erit oblata.

Cujusque puerum hîc ap-
posuisti?

Si intererit cujusmodi
mors ejus fuerit, cujusmo-
di es mortem ejus sit con-
secuta.

Ut in quamlibet partem
quotoquoque libebit loco
possimus.

*English Examples of these
two last Rules.*

(I.) Of the former.

If any body ask for me
say I am gone abroad.

Who can count the
sands on the shore? or,
who can number the Hairs
of his Head?

I never met with any
Man that could tell, what
was the measure of the wa-
ter in the Sea.

What so great boldness
thrusts you on to this
talkativeness?

If any Body admire

what reason induced me to
believe this I my self shall
wonder.

What said he in his an-
ger?

Can you say what I did
amiss all that time?

What is there in this
World, that may be to be
feared or loved by a wise
Man?

If I lose or mar ought,
my Mother will Chide me.

What so great good
hath befallen to our kin-
dred by your advance-
ment?

Whether of us is the
better Scholar?

It is hard to say, which
is to be preferred before
which.

It cannot be told, by
whether the Victory was
got.

You may take your
choice, whether of them
you had rather use.

I know not whether of
them I shall enjoy with
more delight.

You may have whether
you will.

It is a marvel if any
Man be such, as all Men
should be.

I have bought you such

a Horse as you desired.

What kind of Preacher must he be, that shall convert all his hearers?

What kind of Arriffs work do you think it to be, to build a Castle in the Air?

It matters not to eternal Life, what sort of garment you have on when you are Buried.

One would hardly think, what kind of books some will read and commend.

Do not doubt but that I shall shew my self such in the height of honour, as I have heretofore shewed my self in a low estate.

Few Countries breed Dogs, such as England doth.

Such Horses as we sell here, you will hardly buy elsewhere.

Of How great a Man at fighting do you think it to be the work, to conquer the World in Thirteen Years, as Alexander did?

Of how great Wisdom ought Preachers to be Men? of how great dili-

gence also, and of how great patience?

Though he be but a very youth, yet is he one of as great ability in speaking, as his Father was in writing.

So much Money as a Man hath in his Purse, so much Credit shall he have in the world.

I have given my daughter to her portion as much as I was well able to spare.

Know you what part of your Fathers Estate will fall to your share?

You cannot tell in what year of your life you must die, much less on what day.

Whosoever he be that shall honour God, him God will honour: for God respecteth not Persons.

Which way soever he take to live, I am not much concerned in it.

Which way soever it happens I shall be contented.

Whatsoever he be that is an Enemy to Vertue, I am no Friend to him.

What kindness soever you shew to my Brother,

I shall take it as done to my self.

Not all things whatsoever wise Men do are wisely done.

Whatsoever we have, we do owe it all to the good-as of God.

Whose Book is this? George's or Peter's.

Whose Horse have you brought here? your Fathers or your Brothers?

If this be not your Mare, whose then do you say she is?

Inquire about the Corn how much there is of it, and of what sort it is.

It is a matter what a kind of life yours is, and of what sort your death shall be, and what kind of Condition shall follow after your death.

I will send within this day or two some Apples such as use to grow in our Orchard.

In commending, you should consider well what kind of things those be which you commend.

Be he as he will, it may not be amiss to give something to him that is poor.

Such as it was, my Patron took my present kindly.

Whethersoever die first, the survivor is to be his Heir.

Whomsoever you shall send thither, he will lose his labour.

This work, whatever it be, is all easie enough to be done.

Of what sort you see the governors of a state to be, of that sort will be the people.

How much soever it be that you give to an unthankful Man, it is all lost.

How little soever you give to a thankful Man, he will thank you for it.

Be the men who they will be, and how much or how little soever it be that they give you, you are beholden to them.

You have liberty to go into any Country whatsoever you list, and to dwell in whatsoever Kingdom you please.

Of all the Philosophers that ever were, what one had an infallible judgment?

Of all men living, what one

one know you that is free from all faults?

In all the Army what one Soldier had a Helmet? what one a Gantlet? or even a good Sword?

(II) Examples of the latter Rule.

With what Arguments were you brought to believe so absurd an Opinion?

Which sayings of the Ancients we have not now time to rehearse.

Which Writings of the Poets I have not leisure now to read.

Into what place of danger we are now brought, who sees not?

Into which estate of misery we foolishly fell by our own fault.

I love Beef, in comparison of which all other meats are worth little.

If I come to you to Dinner, you shall see what stomach I have to my meat.

Of the which two books, whether I have the more mind to read I cannot easily say.

Whose Pen have you got.

to write with? whose Ink-horn? whose Ink?

Do you know whose Book I am reading? whose Writings I am perusing?

There are several Opinions of Philosophers, whereof Epicurus held none of the best, Aristotle none of the worst.

For whose cause do you undertake so great a Journey?

If you knew for whose sake I take all these pains, you would not blame me so.

There Preach'd a Minister at our Church to Day, in hearing of whom I was amazed; the like to whom I have not heard.

It is considerable unto health, what kind of Diet you keep.

How great a labour of Brain and Body, must a Schoolmaster endure to make good Scholars?

By whose Advice soever you do it, to be sure you shall not do it by mine, if you do what you should not.

What portion soever God

God gives us in this World, let us receive it with thankfulness.

Of our life, whatsoever fort it be of, we must render an account unto God.

Let us so live, that at what time soever, and in what place soever, death shall seize upon us, it may find us prepared to Die.

Whatever we say, and

whatsoever we mean by what we say, that will be well spoken which shall be well taken : for what we speak according to our own sense, hearers will judge of according to what themselves think.

Happy is he whose dependence is not on Man, but on God : Man is a Reed, God is a Rock.

English

English Examples

Framed according to the Rules of the
*Syntaxis of Substantives and
 Adjectives.*

Substantivorum Constructio.

QUUM duo Substan-
 tiva diversæ signifi-
 cationis sic concurrunt, ut
 posterius à priore possideri
 quodammodo videatur, tum
 posterius in Genitivo poni-
 tur: ut, Fav. Crescit a-
 mor nummi quantum ipsa
 pecunia crescit. Rex pater
 patriæ. Arma Achillis,
 Cultor agri.

When two Substantives
 come together, betokening
 divers things; the latter
 shall be the Genitive Case:
 as, Facundia Ciceronis. The
 Eloquence of Cicero. Opus
 Virgilii, The work of Vir-
 gil. Amator studiorum
 A lover of Studies. Dog-

ma Platonis, The Opinion
 of Plato.

† Note 1. When a S. b.
 stantive is governed of a
 Substantive in the Genitive
 Case, then generally the Par-
 ticle (of) comes in the
 English between the Sub-
 stantives.

Immoderate desire of
 wealth is the destruction
 of many a Man.

The fear of God is the
 beginning of wisdom: and
 a crown of glory is the
 end of a religious life.

Hope of Impunity is a
 cause of sin; and rewards
 of

of vertue are encouragements unto well doing.

The wrath of a King is as the roaring of a Lyon: and the rebellion of Subjects is as the sin of witchcraft.

Peace of mind, and tranquility of Spirit, is in the heart of the righteous; but horreur of Soul, and terrour of Conscience, is in the breast of the wicked.

Prayer is the key of the Day, and the Lock of the Night; it opens the one, it shuts the other.

† Note 2. Sometimes the two Substantives have not (of) between them, but the former hath (s) added to the end of it, which (if the word be not of the plural number) is a termination or sign of a Genitive Case.

When the former of the two Substantives hath (s) added to it, then the latter is to be made into Latin first, and the former, which hath (s) added to it, is to be of the Genitive Case: as,

The King's heart is in the Lord's Hand, who

guideth it to his own Glory and the Peoples Good.

God's Commands are to be kept by men, and mans Promises are to be performed to God.

A Woman's mind, like the Wind and Tide, is often-changing, and seldom continues the same long.

Cato's Wisdom is to be prefer'd before Cæsar's Power, and Pomponius's Goodness before Pompey's Greatness.

Diana's Anger was Actæons Death, and Helens Beauty was Troy's Destruction.

Rome's Greatness was the World's burden, and its own ruin.

† Genitives plural as well as singular have sometimes (s) added to them: as,

Winter's Thunder is old men's wonder.

It is Carter's luck sometimes to overthrow, and Gamesters fortune sometimes to lose.

The Fishermens trading is better than the Butcher's in time of Lent, but the Butcher's.

fisher's better than the
fishermen's all the Year
beside.

† Sometimes instead of
(s) added to one of the two
Substantives that govern one
another, the Particle (his)
or (her) is set between them
especially after proper names;
as,

Charles Rushworth his
Book, and Henry Hall his
Inkhorn, and Edmund El-
lis his Pen, were altoge-
ther in my study.

Mirtha Hubbard her
Cow, and Anne Hacker
her Ewe, and Jane Mar-
shall her Lamb, feed all to-
gether in one Close.

† When this happens to
be, there is nothing to be
made in Latine for (his) or
(her); for if any thing be,
it will be barbarous; but
the former Substantive is to
be of the Genitive Case:
as,

Socrates his Wisdom, and
Ulysses his Cunning, and
Achilles his Valour, are
famous in Poets works,
and Historians writings.

All Dido her intreating
could not hinder Æneas
his going away.

† Sometimes to Substan-
tives of the Genitive Case
ending in (s) there is ad-
ded (es), or the (s) in the
end is doubled, and this mark
(') set over the two (s's);
and then it is a sign that the
foregoing Substantive is the
Genitive Case governed of one
that follows it; as.

Moses's Rod was turned
into a Serpent.

Cæsus's Wealth was his
overthrow.

This happens when the
Nominative singular ends in
(s); as, Mos-s, Craesus,
Darius, Pharnabazus, &c.

† Sometimes the former
of two Substantives hath no
(es) or (s) added to it, and
yet is the Genitive Case go-
verned of the latter; as,

The Silver Tankard is
in the Hall Window, or on
the Parlour Table.

When the Steed is stol-
len, shut the Stable door.

† Sometimes in Latine
one

one Substantive governs two or more Substantives in the Genitive Case; as,

Jámne sentis bellua, quæ sic hominum querela frontis tuæ? Cic. Where querela governs both hominum and frontis.

So, Quæ naturæ principia sint societatis humanæ repetendum altius videtur. Cic.

Inexplebilis honorum Marii famæ. Flor. 3. 21.

Quare L. Syllæ & C. Cæf. pecuniarum translatio ad justis dominis ad alienos, non debet liberalitas videri. Cic. 1. Offic.

This is imitable in English, yet so that the governing Substantives do come betwixt the two governed Substantives, and that the former of them do end in (s): as,

Christ's Redemption of the World cost him his Blood.

Paul's preaching of the Gospel to the Gentiles was an offence to the Jews.

† Sometimes two, three,

or more Substantives come together, which are all of the Genitive Case but the last, which governs that next before him, and that next before it, and so backwards to the first; as,

Peter's Wife's Mother was sick of a Fever.

My Man's Uncle's Son's Wife is a very pretty Woman.

My Master's Brother's Wife's Father's Man's Horses Hair Colour was white.

¶ Proinde hic Genitivus sapissime in Adjectivum Possessivum mutatur: ut, Patris domus, paterna domus. Heri filius, herilis filius.

I am troubled with stomach worms, i. e. worms of the stomach.

Write this in your Paper Book, i. e. Book of Paper.

Land Cattel are better than Sea Fish or Water-Fowl, i. e. Cattel of the Land, &c.

Will my Father and your Mother make a Wedding of it? i. e. the Father then

ther of me, and the Mother of you.

¶ *Est etiam ubi in Dativum vertitur : ut, Luc. de Cat. Ubi pater est, ubique maritus. Herus tibi, mihi pater.*

All acknowledge Cicero to have been a Father to his Country.

In taking such care of me, you shew your self to be a Brother indeed to me.

Now that your Sisters Husband is dead, you must be a Husband to her.

Examples.

¶ *Excipiuntur quæ in eodem casu per Appositionem connectuntur : ut, Ovid. Effodiuntur opes irritamenta malorum. Virg. Ignavum fucos pecus à præsepibus arcent.*

But if they belong both to one thing, they shall be put both in one Case ; as, Pater meus vir amat me puerum, My Father being a Man loveth me a Child.

But now ye seek to kill

me, a Man that hath told you the Truth.

Erasmus, a Man of very exact Judgment, so speaks.

He was glad of the yellow covering of a she-wolf his Nurse.

Within saw he Envy eating Vipers Flesh, the Food of her Vices.

† This construction may be called the Fourth Concord, or the Concord of the Substantive with the Substantive.

¶ *Adjectivum in neutro genere absolute, hoc est, absque Substantivo positum, aîquandò Genitivum postulat ; ut, Paululum pecuniæ. Hoc noctis.*

Catul. Non videmus id manicæ quod in tergo est.

Juv. Quantum quisque sua nummorum servat in arca, Tantum habet & fidei.

An Adjective in the neuter gender, put alone without a Substantive, standeth for a Substantive, and may have a genitive Case after him,

him, as if it were a Substantive as, *Mulum lucri*, Much gain. *Quantum negotii?* How much business? *Id operis*, That work.

Truly I have not much of Money, yet somewhat of Pleasure.

That title of quiet which I here enjoy, do I value at a great rate.

There is not over much of ease in that kind of life that Schoolmasters lead.

I never saw so much Money together in all my life before.

Do you think me to have so little wit, as to trust you with my Money?

¶ *Ponitur interdum Genitivus tantum, nempe priori Substantivo per Eclipsim subaudito, ut in hujusmodi locutionibus:*

Ter. Ubi ad Dianæ veneris, ito ad dextram. Ventum erat ad Vestæ. Utrobique subauditur templum.

Virg. Hectoris Andromache; subauditur uxor.

Idem. Deiphobe Glauci? subauditur filia.

Ter. Hujus video Brithiam; subauditur servam.

Where were you to hear a Sermon yesterday? At St. Peter's.

Who Preach'd this Morning at St. Margaret's? He that Preach'd the other day at St. Mary's.

Whose Man are you? Bryon Talbot's.

Whose Son is he? John Carter's.

Here, take my Book, and bring my Wife's along with you.

This is my Boy's Picture; and that is my Girl's.

Laus & Vituperium.

Laus & Vituperium rei variis modis effertur, at frequentius in Abtativo vel Genitivo: ut, Vir nullæ fide. Ouid ingenui vulgus puer, ingenuique pudoris.

Words importing indowment of any quality or property, to the praise or dispraise of a thing, coming after

ter a Noun Substantive, or a Verb Substantive, may be put in the Ablative or in the Genitive : as, Puer boni indolis, or Puer bonæ indolis, a Child of a good forwardness. Puer boni ingenii, or Puer boni ingenio, A Child of a good Wit.

Ablative.

A Man of the old Religion, Faith, and Fashion, is the Man that I like.

She is a Woman of excellent Features, and of Age fit for Marriage.

He was one of a very Crazy temper, and sickly Constitution.

He is a Boy of a good Wit, and great Memory, and ready Utterance.

I am not of so Morose an Humour, and Curriish Disposition, as you imagine.

He is one of a crack'd Credit and broken Estate, of no Truth nor Honesty in the World.

Genitive.

He was a Man of small meat, and mostly very ordinary.

You shall entertain a

guest of no great stomach, but of a pleasant Humour.

He is a Man of a huge stature and strong Limbs.

She is a Woman of a lovely Countenance, and of a good Nature.

It is an Herb of a sweet smell, and a thing of great value.

I am now of better Health, and cheerfuller Look, than I was a while ago.

Opus & Usus.

Opus & Usus Ablativum exigunt: ut. Cic. Autoritate tuâ nobis opus est. Gell. Pecuniam, quâ sibi nihil esset usus, ab iis quibus eam sciret usui esse, non accepit.

Opus and Usus, when they be Latine for Need, require an Ablative Case: as, Opus est mihi tuo iudicio, I have need of thy judgment. Viginti minis usus est filio, My Son hath need of twenty pounds.

Neither have I need of a Husband, Nor you of a Wife.

As the Case stands with us, we have more need of Peace than War.

He has need of such an Advocate as you are, to plead for him.

To secure our selves on land, we have need of ships at sea.

Keep the Money I lent you still in your hands for at present I have no use for it.

In time of danger we have use for our strength and courage, skill and diligence.

My Father desires you to lend him Three Hundred Pounds, for he hath use for One Hundred to day, and he will have need of Two Hundred more to Morrow.

† Yet Opus is found construed sometimes with a Genitive Case: as in that of Cicero Fam. 10. 8. Nobis & magni laboris & multæ impensæ opus fuit, ut—

And in that of Quintil. 1. 12. c. 3. Si nōsse quid quisque senserit, volet lectonis opus est. But this is rare.

Though of its being construed with both Nominative and Accusative Cases in the sense of (needfull) there are many Examples. Hence our Grammar —

¶ Opus autem Adj. five pro Necessarius quodque p̄ni videtur, variè; construitur: ut.

Cic. Dux nobis & author opus est.

Dicis nummus mihi opus esse ad apparatus triumphi.

Ter. Alia quæ opus sunt para.

Cic. Sulpicii operam intelligo ex tuis literis tibi multum opus non fuisse.

To which add. Ter. Phor. 3. 3. Quantum argenti opus tibi? est

Plant. Cure. 2. 2. Quin depromantur mihi quæ opus sunt.

Gell 1. 17. c. 2. Nihil sibi divitias opus esse rectè dici ait.

Plant. Mihi quidem minam argenti opus est.

What Hay will you need (or be needfull for you) against Winter?

To

To him that asks of thee give such things as he hath need of.

If he saith he hath no need of wealth, tell him that honestly however is needful for him.

If he have little need of my help, I have not much need of his Skill.

Adjectivorum Constructio.

Genitivus.

Adjectiva quæ desiderium, notitiam, memoriam, atque iis contraria significant, Genitivum adseiscunt; ut,

Plin. Est natura hominum novitatis avida.

Virg. Mens futuri præscia.

Idem. Memor esto brevis ævi.

Ter. Imperitos rerum, eductos liberè, in fraudem illicis.

Siliur. Non sum animi dubius, sed devius æqui.

Cic. Græcarum literarum rudis.

Adjectives that signify desire, knowledge, remembrance, ignorance, or forgetting, and such other like, require a Genitive Case as;

Cupidus auri, *Covetous of Money.*

Peritus belli, *Expert of Warfare.*

Ignarus omnium, *Ignorant of all things.*

Fidens animi, *Bold of heart.*

Dubius mentis, *Doubtful of mind.*

Memor præteriti, *Mindful of that is past.*

Reus furti, *Accused of Theft.*

He that is desirous of honour should be mindful of vertue.

He that is greedy of much wealth, will be guilty of great sin.

He that is Conscious of evil committed by him, and foreknowing of punishment

nishment to be inflicted on him, should not be careless of his own safety, but studious of his preservation.

He that is unskilful of business, ignorant of laws, doubtful of judgment, and not confident of spirit, will never make a good Ruler of a Common wealth.

You are very liberal of your praise, but not at all prodigal of your gold.

No marvel if he be devious of (i. e. swerver from) justice, that is ignorant of Religion.

Be mindful of God, and he will not be unmindful of thee.

It is a strange thing, that he that is covetous of whar is anothers should be lavish of his own.

He can never be happy of life, that is wavering of mind; nor be expert of letters, that is regardless of learning.

He must not go to Sea that is fearful of a storm, nor he to war that is careful of his life.

A Mind sensible of evil before it come, makes the life unquiet; and a

Mind not knowing of future hap, renders it secure.

A wise Man foresighted of danger to come, taketh care for his safety in time.

Neither ignorant nor heedless (*incautus*) of that which is to come, the Ant lays up Food against Winter.

† It is said, these Genitives are not governed of the Adjectives, but of causâ gratiâ. ratione, or ergô understood: and it is true in some, if not in all, and is an imitation of Gre^k construction: Hence *ἐμπειροῦ τοῦ πολέμου* in Thucryd. *ἀπειροῦ τοῦ πειθέων* in Arist.

Adjectiva verbalia in ax etiam in Genitivum feruntur: ut, Audax ingenii.

Ovid. Tempus edax rerum.

Sen. Virtus est victoriam fugax.

Horat. Ucilium sagax.

Id. Propositi tenax.

Virg Tam ficti pravi- que tenax quam nuncia veri.

Plaut. Pecuniarum petax, &c.

He that is over tenacious of his own Money cannot hope that others will be liberal to him.

Gluttony is consumptive (*edax*) of the estate whereas temperance is preservative (*conservatrix*) of it.

He that is audacious of nature, and fierce of mind, seldom judgeth wisely, or acteth prudently.

When God Created Man, he endued him with a Mind capable of divine perfections.

The Land you live in is very fruitful (*ferax*) of Corn, and Wine, and Oil.

He that is pertinacious of Opinion had need be of right judgment.

¶ *Nomina partitiva, aut partitivè posita, interrogativa quædam, & certa nomenclalia, Genitivo, à quo & genus mutuuntur, gaudent: ut.*

Cic Quanquam te, Marce fili, annum jam audientem Cratippum, idque Athenis, abundare oportet præceptis institutisq; Philosophiæ, propter summam doctoris auctoritatem, &

urbis, quorum alter te scientia augere potest, altera exemplis, &c.

Ovid. Quisquis fuit ille deorum.

Ter. An quisquam hominum est æque miser ut ego?

Virg. Divam promittere nemo auderet.

Tres fratrum.

Quatuor judicum.

Sapientum Octavus quis fuerit, nondum constat.

Primus regum Romanorum fuit Romulus.

Nouns partitives, and certain interrogatives, with certain Nouns of number, require a Genitive Case: as, Aliquis, uter, neuter, nemo, nullus, solus, unus, medius, quisque, quisquis, quicumque, quidam, quis for aliquis, or quis an interrogative.

Also unus, duo, tres, primus, secundus, tertius, &c. as, Aliquis nostrum, primus omnium.

Which of us, thinkest thou, is ignorant of thy folly?

Let it not seem a wonder to any of you. That old Men love Money.

Of my two Brothers the one is dead, and the other like to die.

Of my two Daughters, choose whether you have more mind to for your Wife.

Of your two Sons, though either would serve my Daughter, yet will she accept of neither for her Husband.

Whosoever of the Philosophers it was that said it, he was out in his Opinion.

Yea, say I, what one (*quoruscunque*) of the Philosophers is in all things right in his Opinion?

The wisest of them all is not much wiser than any of us.

Some of you said it, else I had not believed it.

Of those causes let us see of what force each (every one) may be.

Of the Souldiers every one received from the Captain Ten Crowns.

The Master gave to every one of his Scholars Ten Apples.

Some of us are rich, and some of us are poor, as it pleases God.

Whosoever of us pleases God in this World shall be happy in the World to come.

Of all Men living, there is none whom I love more than you.

None of your Sisters is a fit Wife for my Brother.

He alone of all the Philosophers was by the Oracle judged to be the wise Man.

It was ill done of the Father to leave his Son behind him in the middle of the Mountains.

Of all these things my Father knew nothing at all.

Many of those Pages were written with mine own Hand.

Most Women go to Heaven, because few of them know the way to Hell.

He came to Rome attended with but very few of his Friends.

Of Wools the Black will take no other hue.

Of Fleashes the White are the most tender, most sweet, and most wholesome.

One of my Sisters is deeply

deeply in love with your Brother.

Of the three Elephants two were old ones, the third younger.

Of the ten Virgins five were wise, and five were foolish.

Of the Men slain that day in the Battel, a Thousand were Romans, the rest Barbarians.

I will visit you to Morrow with three of my Brethren, and four of my Servants attending on me.

Of the Judges six gave it for me one against me.

You had better be the last of the Gentlemen, than the first of the Clowns.

Of the Sons of Adam Cain was the first, Abel the Second, Seth the third.

¶ *In alio tamen sensu Ab-lativum exigunt cum Præ-positione: ut, Primus ab Hercule. Tertius ab Æna.*

† *This exceptive rule concerns Ordinal Numerals not taken Partitively, but only denoting order of succession or place.*

Enoch also the Seventh from Adam prophesied of these, Jude 14.

I am the third from John, and Thomas is the fourth from me.

¶ *In alio verò sensu Dativum: ut Virg. Nulli pietate secundus.*

† *The sense of this Exception seems to be, that Ordinal Numerals, and however this particular one (Secundus (as it signifies inferior unto, or short of, is construed with a Dative Case.*

I shall scorn to be second to you in any Christian vertue or Scholar-like praise.

Your Beauty is so far from being inferior to all, that it is second to none.

¶ *Usurpantur autem & cum his Præpositionibus, & de, ex, inter, ante: ut,*

Ovid. Est Deus & vobis alter.

Id. Solus de Superis.

Virg. Primus inter omnes.

Id. Primus ibi ante omnes magnâ comitante cæterâ,

Laocoon

*Laocoon ardens summa
decurrit ab arce.*

Which of you convinceth me of sin?

That sower Philosopher is one of the Stoicks.

Of the three things that was the second.

Of my two Sons the elder is well, the younger sick.

In prosperity he seemed one of the fortunatest Men, in adversity one of the gallantest Men.

That proud Peacock that stalks so Majestically now, but a while ago was one of the Commonalty.

Of those wise Men, the one was always laughing, and the other crying.

Of the other Bees the little one is the best.

It is not well, that of Divines you alone should be of this Opinion.

You only have I known of all the Families of the Earth, therefore will I punish you for all your Iniquities.

That is a good Boy indeed, that is first at School every Morning before all his School Fellows.

Among all the Greek Poets Homer is the chief, as Virgil is among the Latines; and among the Latine Orators Cicero is the prime, as Demosthenes is among the Greek.

*¶ Interrogativum & ejus
Redditivum ejusdem casus
& temporis erunt: ut,*

*Quarum rerum nulla est
saceras? Divitiarum.*

*Quid rerum nunc geritur
in Anglia? Consultatur
de religione?*

*When a Question is asked
the answer in Latine must
be made by the same Case of
a Noun, Pronoun, or Participle,
and by the same Tense
of a Verb, that the question
is asked by: as,*

Cujus est fundus? Vicini.

*Quid agitur in ludo licentio?
Scudetur.*

*Who loves God most?
He that serves him best.*

*Who subdued the greatest
part of the World in
twelve years time? Alexander
King of Macedon.*

*Whose is this Book?
William Lowther's.*

To whom are you to give that Book? To my Master.

Whom do you love above all? God.

Whose workmanship are you? God's.

With what a mind are you to serve God? With a pure one.

In what doth true Piety consist? In holiness and righteousness.

What things is there not either pleasure or profit in? In iniquity and sin.

What do the blessed Saints in Heaven do? They admire and adore God, and live happy in the enjoyment of him.

What did Jesus Christ to redeem the World? He laid down his Life for it, and suffered the painful, shameful, and accursed death of the Cross.

Have you learned the Holy Bible all by heart yet? I have not yet learned it all, but yet I have got a good deal of it without book.

Which part of the Bible do you think most necessary for a Child to learn first? Christ's Sermon upon the Mount.

What had you suffered, if Christ had not redeemed you? Had not Christ redeemed me, I had suffered eternal Death.

What will you do for him that has so loved you, as to lay down his Life for you? I will love him with all my heart, and I will serve him with all my might, and I will honour him with all my estate.

† *This Construction may be called the Fifth Concord, or the Concord of the Interrogative and Redditive.*

¶ *Fallit hac regula, quoties Interrogatio fit per Cujus, ja, jum: ut, Cujum pecus? Lanlorum.*

Except a question be asked by Cujus, ja, jum: as, Cui est sententia? Ciceronis.

Whose is that Sheep? Egon's.

Whose Daughter did your Brother marry? A Merchant's.

Whose Opinion is most followed in the Schools? Aristotle's. Whose

Whose Doctrine do you like best in the Church? Christ's.

¶ *Aut per dictionem varia Syntaxe*: ut, Furtive accusas, an homicidii? Utrouque.

Or by a word that may govern divers Cases: as, Quanti emisti librum? Parvo.

What does Cicero accuse Verres of? Of many and grievous Crimes.

What Crime are you Condemned for? The same that you are.

Was he acquitted of Felony or Man-slaughter? Of neither.

What sold you your Horse for? For Five Pounds.

What did your Hat stand you in? Small.

How much is Vertue esteemed now a days? Very much.

¶ *Fallit denique cum per Possessiva meus, tuus, suus, &c. respondendum est: ut, Cujus est hic codex? Meus.*

Or except I must answer (*viz. to a question made by an Interrogative in the Genitive Case*) by one of these Possessives *Meus, tuus, suus, noster, vester: as, Cujus est domus? Non vestra, sed nostra.*

Whose Horse do you ride on? Mine own.

Whose ground do these Husbandmen Plow up? Their own.

Whose Orchard-Fruit is best liked in the Town? Yours.

Whose Money doth he so liberally give to the poor? His own.

Whose Company dost thou love above any? Thine.

¶ *Comparativa & Superlativa, accepta Partitive, Genitivum, unde & genus fortuntur, exigunt.*

Nouns of the Comparative and Superlative Degree, being put partitively, that is to say, having after them this English (*of*) or (*among*) require a Genitive Case, as,

Aurum mollior est sinistra,

nistra, Of the Ears the left is the softer.

Cicero oratorum eloquentissimus, Cicero the most eloquent of Orators.

The elder of the young Men is like to come to a good Estate, and the younger is like to prove a good Scholar.

The taller and the thicker of the Oaks, as being fitter for work, must be cut down.

Kill the fatter of the Capons to supper, and let the other alone till he be fatter, and fitter to eat.

Of all the Philosophers Plato is esteemed the most Elegant, as of all Orators Cicero is judged the most Eloquent.

He is the best of friends that flatters least in prosperity, and comforts most in adversity.

Of Smells the strongest is not always the wholesomest; of Flowers the fairest is not always the sweetest; of Men the richest is not always the happiest; nor of Scholars are the most learned always the most wise.

† Note 1. The Genitive Case after a Superlative, put partitively, is supposed to be governed of *e numero* understood by an Ellipsis.

Note 2. The Superlative doth not always agree in gender with the Genitive Case that he governs; but often with the Substantive foregoing, whereof the speech is.

Hence, Cic. Indus qui est omnium fluminum maximus.

Plin. Modus rerum omnium utilissimus, & tordeum frugum omnium mollissimum est.

¶ Comparativum autem ad duo, Superlativum ad plura refertur: ut, Manuum fortior est dextra. Digitorum medius est longissimus.

Of my feet the left is the weaker; of my Arms the right is the stronger; of my Eyes the right is the clearer; and of my Checks the left is the fairer.

Of Latine Orators Cicero is the most Eloquent

as of Greek Poets. Homer is the most excellent.

Of the three most noble Graces, (which are Faith, Hope and Charity) Charity is the greatest.

Of the Senses, Seeing is the most useful, Tasting the most delightful, and Touching the most necessary.

† Some will not allow this distinction, and bring examples to disprove it; such as that of *Plaut. Regum Rex Regalior*; and that of *Plin. Adolescentiores apum ad opera exeunt*: The point is disputable, but I will not dispute it: only I say, that in *Plaut. Regum* may mean by two Kings; and in *Plin. apum* may mean two sort of Bees, the elder and the younger.

¶ *Accipiuntur autem partitivè, cum per è, ex, aut inter, exponuntur*: ut, *Virgilius poetarum doctissimus*, i. e. *ex poetis, vel inter poetas*.

—Being put partitively, that is to say, having after them this English (of) or (among.)

Of (or among) praises that of virtue is the greatest

Of Scholars (or among Scholars) the most humble, the most diligent, and the most quiet, is the most commendable.

Of (or among) all Books the Book of God is the best for a young Man to read.

Of all University studies, the study of Ethicks is the most excellent; others make a Man knowing, they good.

Among Colours Green is the most pleasing to a weak Eye.

Rainy weather is in my thoughts the worst of all to Travel in.

A good Conscience is the most valuable possession of all others.

¶ *Comparativa, cum exponuntur per quàm Ablativum adsciscunt*: ut *Hor. Vilius argentum est auro, virtutibus aurum*; i. e. *quàm aurum, quàm virtutes*.

Nouns of the Comparative Degree having (than) after them

them, do cause the word following to be the Ablative Case: as, *Frigidior glacie, More cold than Ice.*

Health is better than Silver, and Grace more precious than Gold:

Better is the rebuke of a Friend, than the flattering of an Enemy.

What is sweeter than Honey? or what is stronger than a Lyon? What is whiter than Snow? hotter than Fire? or harder than Adamant?

† Note, if *quàm* be made the Latine for than, then is the Substantive following to be of the same Case with the foregoing: as, *Vilius argentum est quàm aurum. Vilius est aurum quàm virtutes.*

¶ *Adsciscunt* & *alterum Ablativum*, qui *mensuram excessus* significat: ut *Cic. Quanto doctior es, tanto te geras submissius.*

Nouns of the Comparative Degree, having (by) after them, do cause the word following to be the

Ablative Case: as, *Doctior multo, Better learned by a great deal. Uno pede altior Higher by a Foot.*

You are taller than I by the head and shoulders.

I am older than you by Seven Years.

In your Poem one Verse is shorter than another by one syllable.

My staff is an Inch longer than yours.

Your Sister is two years younger than your self.

I am much more quiet in mind than I was.

Goodness is a great deal more desirable than greatness.

By how much the more advantageous your kindness is, by so much the more acceptable ought it to be unto us.

By how much the greater any pleasure is, by so much the more doth it discompose the Mind.

The higher you be in place, the holier be you in Life.

The richer you are in Goods, the more bountiful be you in Gifts.

Nævius Pollio was said

to be taller by a Foot than the tallest Man then living.

† Note, *Adjectives of the Comparative Degree* do not only govern an *Ablative Case* of the thing exceeded, or of the measure of the excess, but also of the matter wherein the exceeding is: as *Major ætate, major natu.*

Cicero was more excellent for speaking than Caesar, and Caesar was more excellent than Cicero for fighting.

Ajax was stronger in Body than Ulysses, but Ulysses was much wiser in Council than Ajax.

If you be nimbler than I in wit, I am steadier than you in judgment.

You are not so much better than I at wrestling, as I am better than you at running.

¶ *Tanto, quanto, multo, longè, ætate, natu, utrique gradui apponuntur: ut,*

Catul. Tanto tu pessimus omnium poeta, quanto tu optimus omnium patronus.

Eras. Nocturnæ lucubrationes longè periculossimæ habentur.

Longè cæteris peritiores, sed non multo melior tamen.

Juv. Omne animi vitium tanto conspectius in se crimen habet, quanto major qui peccat habetur.

Major & maximus ætate.

Major & maximus natu,

'Twas the glory of King Edward the sixth, that he was by so much holier than others, as he was higher than others.

You are learneded than I, by what you are older than I.

It is strange, that being much fatter than you, I should be much nimbler than you.

The reading of the Gospel is a far more profitable study, than of any other History.

It were a great shame for a Minister to be so much the worst doer of all, as he is the best speaker of all.

He that has got the
E 4 grace

grace of God in truth,
may account himself by
much the happiest man
of all.

Solomon was far the wis-
est man of all, that lived
before him.

He is most honourable
for age, that is eldest for
birth.

Dativus.

¶ *Adjectiva quibus com-
modum, incommodum, simili-
tudo, dissimilitudo, voluptas,
submissi, aut relatio ad aliquid
significatur, in Dativum
transseunt: ut,*

Virg. Sis bonus & felix-
que tuis.

Mart. Turba gravis pa-
ci, placidaque inimica qui-
eti.

*Est finitimus oratori po-
eta.*

Ovid. Qui color albus
erat, nunc est contrarius
albo.

Mart. Jucundus amicis,
Omnibus Supplex.

Hor. Si facis, ut patriæ
sit idoneus, utilis agro.

*Adjectives that betoken
profit or disprofit, likeness
or unlikeness, pleasure, sub-*

*mitting, or belonging to any
thing, require a Dative Case:
as,*

*Labor est utilis corpori,
Labour is profitable to the
Body.*

*Æqualis Hectori, Equal
to Hector.*

*Idoneus bello, Fit for
war.*

*Jucundus omnibus, Plea-
sant to all Persons.*

*Parenti supplex, Sup-
pliant to his Father.*

*Mihi proprium, Proper
to me.*

A heathen is good (*bo-
nus*) to his Friend, a Chri-
stian to his enemy.

Who is he good to, that
is not good to himself?

That land will be very
profitable (*felix*) to the
owner of it, that is fat
and well tilled; but land
lean and ill tilled, is pro-
fitable to no Body.

I would say more, but
that I fear I should be
burthenfome (*gravis*) to
you.

It is grievous to a mo-
dest person to ask any
great matter of one,
whom he may think him-
self

self to have deserved well of.

An evil man is a friend to none, and an enemy [*inimicus*] to himself.

Vomitings are hurtful [*inimicus*] to the eyes and teeth, and ill for the veins.

Fallshoods are many times like [*finitimus*] to truths.

The Scots are borderers [*finitimus*] on the English.

Many Vices are neighbouring on virtues.

Cowardice is contrary [*contrarius*] unto courageousness, and justice to injustice.

My opinion is as contrary to yours, as black is to white.

Your affection to me is pleasant [*jucundus*] to me in troubles, and grateful in sorrow.

No affliction is for the time pleasant to the afflicted; though it bring when it is over, both pleasure and profit.

It becomes a master to be courteous to his scholar, and the scholar to be suppliant (*supplex*) to his master.

It is a sign of repentance in the offender, when he is suppliant to the offended.

That new built house is meet (*idoneus*) for an Inn-keeper.

A weak stripling is not meet for War, nor an unexperienced novice for counsel.

Let every one follow that calling which he is fit for, and let those things alone for which he is unfit.

It can never be profitable, (*utilis*) to any one to sin, because it is always filthy.

Many things are profitable to some persons, but godliness is profitable to all.

My meat is equal (*equalis*) to my hunger, and my drink to my thirst.

It is a happy temperament, where the mind is equal to the condition.

Change is proper (*proprius*) to chance; and variety to fortune.

To be fond of new things is proper to women and children.

To be told of his faults

in a friendly manner, is a thing very pleasant (*gratum*) to a good Man.

To be found fault with is very unpleasing to an evil Man.

By the Rule of Justice Punishment should be equal (*par*) to the fault, and the Reward to the desert.

Honour is not meet for a Fool, because a Fool is unfit for Honour.

One good Man loves to have another near (*propinquus*) to him.

When Hector died, he denounced Death to be near to Achilles.

You have never a Body nearer (*propior*) to you than my self am.

The nearer to the Church the further from God.

Morning and Evening are times convenient (*opportuni*) for Prayer and Study.

Youth is an Age most fit for honest labour and profitable imployes.

Some men are very unlike others in their judgment and behaviour.

He is an evil Man that

is profitable (*commodus*) to none but himself.

A good Child will be courteous (*commodus*) to his School-Fellows.

It is pretty when the Name is agreeable to the Nature.

If you need, I will lend you as much Money as shall be convenient for you.

A Member unprofitable (*inutilis*) to the common wealth, is fitter to be cut off than continued on.

To what end should I any longer keep a Servant that is unprofitable to me?

I shall be very glad to have you come to my house to Morrow, if it be not incommodious (*incommodus*) to you.

It is very troublesome to live in a house that is not convenient for one.

Who, that were wise, would long continue in an imploy which were inconvenient for him, unless he were compelled by necessity thereto?

He is unlike (*diffimilis*) to his Father in every thing.

¶ *Huc referuntur nomina ex (con) Præpositione composita: ut, contubernalis, commilito, conservus, cognatus, &c.*

He reported he was Chamber-fellow (*contubernalis*) to him in the British War.

That Man was Comrade (*commilito*) to my Grandfather, in the time of the War with Spain.

Fellow-Servants (*conservus*) to the same Lord should be kind each to other.

I love you much because you are of Kin (*cognatus*) to me; but more because you delight in that which is good.

He that is privy (*consciens*) to himself, to have done no evil in his Life, cannot but have great comfort in his Soul at his death.

Neither put another upon evil doing, nor if you can shun it, be privy to any's evil deed.

Be courteous (*concinuus*) to your Friends, gentle to

your Enemies, and just to all.

The French have bordering (*confinis*) upon them, both the Germans, the Spaniards and the Italians.

It is pleasant to dwell where Orchards, and Gardens, and Meadows are adjoining to the dwelling House.

The tops of the Houses and the Steeples of the Churches are conspicuous (*conspicuus*) to the sight of beholders a great way off.

Your House is contiguous (*contiguus*) to the Theatre.

My House is near adjoining to my School.

A people that are stubborn (*contumax*) to their King, may justly fear the displeasure of their God.

A Scholar that is stubborn to his Master, will never learn much by his Master.

When ever you go about any weighty matter, take a time that is convenient for it.

¶ *Quadam ex his, quæ similitudinem significant, e-*
stim

*rian Genitius gaudent ; ut,
Lucan. Quem metuis
par hujus erat.*

*Ter. Patres æquum esse
censent, nos jamjam à pu-
eris illico nasci senes ; ne-
que illarum affines esse re-
rum, quas fert adoles-
centia.*

Id. Domini similis es.

*Auson. Mens conscia re-
cti.*

*Virg. Præterea regina
tui fidissima, dextrâ Oc-
cidit ipsa suâ.*

Hugo Grotius was a
man, like (*par*) whom
this age hath produced
few.

There is hardly one so
good, but one time or
another his like may be
found.

It is a gallant thing
when a young man, that
is well descended, is like
(*similis*) his ancestors in
virtue and honour.

Few Men are like them-
selves at all times.

If you would live a
quiet life, be careful so to
carry your self, that you
neither be accessory
(*affinis*) to any crime, nor
liable to suspicion of any.

It is fit that those, who
have spent many years in
vertuous exercises, should
be partakers [*affinis*] of
those honours which age
bestoweth.

A wicked man is as
much unlike [*dissimilis*]
God, as he is like the devil.

He can never be truly
valiant, who is conscious
(*conscius*) of foul crimes
committed by himself,
though he may be despe-
rate.

Throughout our whole
life, both God our judge,
and the devil our accuser,
are privy to our Actions.

It was a great grief to
that good old man, to bu-
ry a Wife that had been
faithful (*fidus*) to him all
her days.

It is well when the mind
is simple, and not unlike
(*dispar*) it self.

Vices are the contraries
(*contrarius*) of virtues.

I do not love that any
who is but equal (*equalis*)
to me in age, should be
above me in learning.

A searching out of the
truth is proper (*proprius*)
to man.

It is proper to living
creatures

creatures, to have a desire to something.

¶ Communis, alienus, immunis, variis casibus servant: ut,

Cic. Commune animantium omnium est conjunctionis appetitus procreandi causa.

Mors omnibus communis.

Hoc mihi tecum commune est.

Sall. Non aliena consilii.

Sen. Alienus ambitioni.

Cic. Non alienus à Scævola studiis.

Ovid. Vobis immunibus hujus esse mali dabitur.

Plin. Caprificus omnibus immunis est.

Immunes ab illis malis fumus.

Communis.

Gen. It is common to all Republicks, to defend their liberties with their lives and fortunes.

To think well of themselves is common to all young Students in the University.

Dat. Universal experience shews, that death is common to every Age.

The Earch is a home common both to rich and poor.

Ablat. Many times that which one art professeth, it hath common with another art.

Have nothing common with him who hath cast off goodness.

Dat. & Ablat. To move and breath, to sleep and wake, to laugh and cry, to hunger and thirst, to live and die, these things are common to Princes and Peasants.

To mistake, to slip, to be deceived, is common to a wise man with other men.

Accus. & Præp. No one person should usurp to himself that which his neighbours ought to have common among them.

Amongst true Friends nothing is private, but all things are common.

A alienus.

For a Gentleman to be drunk, is disagreeing with his dignity; and for a Clergy

Clergyman to be idle, is disagreeing with his Duty.

For a Taylor, a Cobler, or a Weaver, (unless thereunto lawfully called) to turn Preacher, is not agreeing with his profession.

For Persons troubled with the Gout, it is inconvenient, though wholsom, to ride.

To write of Mathematicks is not agreeable with the art of Grammar.

I admired you should believe any thing had been done by me, which was unagreeable with our friendship.

With a Man that is disaffected, from me, my letters will do no good.

Not Kings should think it unbecoming their Majesty to serve the Lord Christ.

Immunis.

Neither should Servants think themselves free from labours, nor Scholars from studies.

He that is not exempt from instruction, is not exempt from correction,

Free from faults, free from punishments.

It is a great matter to be free from warfare; for he that is free from war, is free from fear.

Pious persons are free from those inward torments of Mind, which wicked ones are tormented withal.

¶ *Natus, commodus, incommodus, utilis, inutilis, vehemens, aptus, etiam Accusativo cum Propositione adjunguntur: ut Cic, Natus ad gloriam.*

Man is born to labour as the sparks fly upwards.

He is born to his own sorrow, that is born to the destruction of others.

If you intend to give a reproof to any one, it will be wisdom to take a time convenient for it.

A Garment convenient to ride in, may be inconvenient to run in.

It is a sad thing for a Man to live in this world, and be good for nothing.

I have bought wood hardly good for any thing but wheel spoaks.

Many

Many things are through ignorance cast away, which yet are not unuseful for Meat or Medicine.

Not the meanest things that God made are unprofitable for the uses of Men.

A dutiful Son will never give his Father very great (*vehemens*) cause to Chide.

He that is sensible of his own failings, will not be fierce for the punishing others that fail.

He that brings up a Child, should before hand consider what he will be most fit for afterwards.

It is convenient that, who is apt to learning, he should be brought up a Scholar; and that who is unapt to it, he should be put to a Mechanick Trade.

¶ *Verbalia* in (*bilis*) *accepta passivè, ut & Participia, seu potius Participialia* in (*du*), *Dativo Adjecto gaudent: ut.*

Mart. O mihi post nulos Juli memorande sodales!

Stat. Nulli penetrabilis astro lucus erat.

Likewise Nouns Adjectives of the Passive signification in (bilis) and Participials in (du), as,

Flebilis (flendus) omnibus, To be lamented of all Men.

Formidabilis (formidandus) hosti, To be feared of his Enemies.

Love is a Disease that is healable with no Herbs nor Roots.

Inward wounds made in the Mind, are not Curable by outward Salves applied to the Body.

The Armour of Achilles was so strong, as to be penetrable with no weapon.

All will be to be feared by him, who will be to be feared by all.

God, as being a pure Being, is by Man to be worshipped with a pure Mind.

A Day worthy to be remembered by all Scholars, for the Birth of a great Poet, is not by them to be forgotten.

An offended Father is with ail submissiveness to be intreated by an offending Son.

Accusativus.

¶ *Magnitudinis mensura*
subjicitur Adjectivis in Ad-
cusativo: ut, Gnomon sep-
tem pedes longus, umbram
non amplius quatuor pe-
des longam reddit.

The measure of length,
breadth, or thickness, is put
after Adjectives in the Ac-
cusative Case: as,

Tutris alta centum pe-
des, A Tower an hundred
foot high.

Arbor lara tres digi-
tos, A tree three fingers
broad.

Liber crassus tres pol-
lices, A book three inches
thick.

It is rare to see a Fir
plank that is twelve yards
long, ten foot broad, and
eight inches thick.

Those are stately walks
indeed, which are two
hundred and fifty paces
long, and twelve apiece
wide.

A wall that is an hun-
dred foot high, and thirty
foot thick, will defend a
Town well; especially if
it be encompassed with a

ditch of sixty foot wide,
and thirty foot deep.

† *This Accusative is said*
to be governed of the Preposi-
tion [ad] understood.

¶ *Interdum & in Ablat-*
tivo: ut Columel. Fons la-
tus pedibus tribus, altus
triginta.

And sometimes in the Ab-
lative Case: as, Liber cras-
sus tribus pollicibus, A
book three inches thick.

A river six foot deep is
not easie to be passed by
footmen, unless they swim
or have long legs.

It is hard to run a
course eight furlongs long
with full speed, and not
slack ones pace, till he
come to the end of it.

I have seen many a thick
tree, yet never saw I one
yet which was three ells
thick.

He sits upon a four square
stone that is twelve inches
long, and twelve inches
broad, and twelve inches
thick.

From a set three foot
high, this tree is shot up in
two

two years time to be
three yards high.

† This Ablative is said
to be governed of ab.

¶ Interdum & in Geni-
tivo : ut Columel. In mo-
rem horti areas latas pe-
dum denum, longas pedum
quingquagenum facito.

The court of the King's
house was two hundred
foot wide, and three hun-
dred foot long.

That must needs be a
strong ship, which is made
of planks six and thirty
inches broad, and twenty
inches thick.

He dwells in a fine house
seated on a hill an hundred
yards high, with a well in
it, which is fifty fathom
deep.

This Genitive is said to
be governed of longitude,
latitude, profunditate,
&c. understood.

Ablativus.

¶ Adjectiva quæ ad co-
piam egestatemve pertinent,
interdum Ablativo, interdum
& Genitivo gaudent : ut,

Plaut. Amor & melle &
felle est fecundissimus.

Horat. Dives agris, dives
positis in fœnore nummis.

Virg. At festæ multâ re-
ferunt se nocte minores
Crura thymo plenâ.

Id. Quæ regio in ter-
ris nostri non plena labo-
ris?

Id. Dives opum, dives
pictâ vestis & auri.

Pers. O curvæ in terras
animæ, & coelestium ina-
nes!

Expers fraudis.

Gratiâ beatus.

Cic. Att. 9. 1. Urbem
quidem jam refertam esse
optimatum audio.

Adjectives signifying ful-
ness, emptiness, plenty, or
wanting, require an Ablat-
ive Case, and sometimes a
Genitive : as,

Copiis abundans.

Crura thymo plena.

Vacuus irâ, iræ, ab ira.

Nulla epistola inanis re
aliquâ.

Ditissimus agri.

Stultorum plena sunt
omnia.

Quis nisi mentis inops
oblutum respuat aurum?

Integer

Integer vitæ, scelerisque
purus. Non eget Mauri jaculis nec arcu.

Expers omnium.

Corpus inane animæ.

Publici negotii expers
Cic.

Ablative.

A City naked of guard
is easily taken; and a Bod-
dy naked of Cloaths is
quickly starved.

I am not so naked (*nudus*) of defence, but that
I have something yet to
say for my self.

No Castle is Impregna-
ble, whose Gares a Mule
laden (*onustus*) with Gold
may enter.

To see good Men laden
with Reproaches is no such
strange thing.

When the Belly is load-
en (*gravis*) with Mear,
the Brain doth not use to
be quick of conceit.

It was an easie thing
for the Grecians to kill
the Trojans, loaden with
Wine, and heavy with
sleep.

Great care is to be ta-
ken, that no hurt be done
to a Woman big (*gravidus*) with Child.

When the Mind is
with conceit, then is
hard to bridle the tongue.

It is good living in
Country fruitful (*fecundus*)
Corn and necessary Pro-
visions for Man's life.

A Wit fruitful of
conceits is not always
attended with a deep judg-
ment.

It is not pleasant walk-
ing abroad, when the fields
are destitute (*viduus*) of
Corn, the pastures of Cat-
tel, and the trees of Leave
nor comfortable living in
a City, bereaved either
Inhabitants to live in it,
or of Provisions to live on.

A Maid, though want-
ing (*cassus*) of dowry,
should not be despised,
if she be endued with Ver-
tue.

A Tongue without (i. e.
void of) taste, is much at
one with an Eye wanting
sight.

In a Year plentiful (*lo-
cuplex*) of Corn, Provision
should be laid up against
a dear Year.

In a Soul well stored
with divine Graces the
Spirit of God delights to
dwell.

Their

Their Bodies are seldom healthful, who have Bellies strutting out (*distensus*) with meat.

Then are the Bees brisk and lively when the Cells of their Combs, distended with Nectar, have no room for more.

Genitive.

I should always wish to be poor (*pauper*) of those goods which make the owner of them unhappy.

Who is endued with heavenly vertues, cannot but be rich, though bare of earthly Goods.

He that can live of a little, will not be much needful (*indigus*) of the help of another.

It is an ill circumstance, when a Man in straits is indigent of Friends.

It matters not much if a Man be lacking (*egenus*) of goods, so he be not lacking of Grace.

It is no news to see even a good Man lacking many things.

A Soul that is pure (*purus*) from Sin is a Spouse meet for her Saviour.

A Magistrate free of Pride, Cruelty, and Covetousness is a rare sight.

He that is much given to (*benignus*) Wine and Sleep shall hardly have much either of wealth or health.

He that is frank of his praifings, shall hardly escape without dispraise.

France being a Country fruitful (*fertilis*) of Men and Corn, is the better able to maintain an Army for the Wars.

Ground rank of Grass is not the best Pasture for Sheep.

Be not prodigal (*prodigus*) either of thy Money or Blood, yet spend both freely upon good occasion, for God, the King, and thy Country.

He that is lavish of his own Estate, is no good Trustee for the Inheritance of another.

He that lives at Court, and is wanting (*inops*) in friends, had need have his Purse well stored with Money.

It is Charitable to be helpful to him that is wanting of help.

Happy

Happy is he that lives free (*expers*) from all fear, but happier he that lives free from all sin.

To live free from labor, and void of care, is the beggars heaven.

He that is liberal (*largus*) of promises, should not be niggardly in performances.

Be prodigal of pence, liberal of shillings, sparing of pounds.

Genitive and Ablative.

Gen. In times of war all places are full (*plenus*) of fear, but the safest is a city full of men and warlike provisions.

He that is full of himself, is commonly empty of all things else.

Abl. A good man will be full of good works, and not full of good words only.

To be at once both full of wit, and full of wine is a thing not very usual.

Gen. He that is rich (*dives*) only in goods, and not rich in grace, is but a poor man for all his wealth.

He shall not be poor in

rewards, who is rich in good works.

Abl. A man sometimes is rich in land and cattle, and yet poor enough in money for all that.

He that is poor in outward conveniencies, may be rich in inward contentments.

Gen. Men that are full (*satur*) of all things, should not forget to bless God the giver of all goodness.

Nothing is a man more desirous of than pleasure, and yet of nothing is a man sooner full than of pleasures.

Abl. When the belly is full of drink, then commonly is the brain empty of wit.

Sooner will a sponge be full of liquor than a miser of money.

Gen. It is no poor country that is full (*fecundus*) of corn and cattle, though its fields be not full of mines and metals.

Where a land is fruitful of provisions, there the people commonly be idle persons.

Abl. Where the fields
are full of flowers, and the
orchards are full of fruits,
and the trees full of leaves,
where the Bee-hives will be
full of hony and wax.

It is a hard thing to say,
whether love be fuller of
honey or of Gall.

Gen. It is but a little
time which a Schoolmaster
hath, that is void (*vacuus*)
of labour.

He will hardly infuse
much learning into others,
whose own head is void of
knowledge.

Abl. They are deceived,
that think in this world to
lead their lives void of
cares.

No greater trouble to
an active man than to be
void of business.

Gen. He whose head is
empty (*inanis*) of wit, and
heart of courage, will ne-
ver make either good scho-
lar, or good Soldier.

Like a Body void of
life is a soul void of
grace.

Abl. Who can delight
to read a play, that is em-
pty both of wit and lan-
guage.

You will read not the
least epistle of Cicero's
void of elegancy.

Gen. He that is destitute
(*orbis*) of the help of man,
hath yet the help of God
to betake himself to.

So long as a man is not
bereft of hope, he will hold
up, though he be at pre-
sent destitute of help.

Gen. It can hardly be,
that he who lives a Coun-
try Life, should be free
(*liber*) from labours; or
he who lives a city Life,
should be free from temp-
tations.

Not the most innocent
in this world can live free
of slanders.

Abl. Happy is he who,
free from worldly care and
fear, enjoys in private the
society of God.

That is true liberty of
soul, when the will is free
from coaction, and the pas-
sions from perturbations.

Gen. When the land is
full (*refertus*) of robbers,
and the sea of Pirats, there
is no safe living either by
sea or land.

Then

Then is the City in a flourishing condition, when its streets are full of Merchants, and its Houses of Merchandises.

Abl. When a Scholar writes a Letter to his Father, he should see that it be full of all Civility and Respect.

No Grief to a Merchant greater than that, to see his returning Ship, full of far fetch'd Riches, sink in the Port.

† Some of these have after them an Ablative and his Preposition: as,

Ab omni perturbatione liber. *Cic.*

A suspitione vacuus. *Cic.*
Republica nuda à magistratibus. *Cic.*

Inops ab amicis. *Cic.*

Usque eo orba fuit ab optimatibus ulla concio, ut—*Cic.*

Purus ab humano cultu locus. *Liv.*

¶ Nomina diversitatis Ablativum sibi cum Præpositione optant: ut *Virg.* Alter ab illo. Aliud ab hoc. Diversus ab isto.

A Man that is truly

converted, becomes another (*alter*) Man from what he was before.

I am another Man from what I was the other day had you seen me then.

This is quite another (*alius*) thing from what you said even now.

A good Man will not speak a thing that is other from what he thinks.

Epicurus is wholly different (*diversus*) from Aristotle; the one places happiness in Pleasure, the other in Vertue.

He had need be upon good ground, who propounds an Opinion different from all that have been held before.

¶ Nonnunquam etiam Ablativum: ut, Huic diversum.

Nothing in the World is so unlike (*diversus*) Ly- cias as Isocrates; the one uses few ornaments of speech, the other many.

This is as much different from that, as Black is from white.

A good Man is much different from a bad

in his work now, and he shall be as different from him in his reward hereafter; the one shall be saved, the other damned.

¶ *Adjectiva regunt Ablativum, significantem causam: ut, Pallidus ira,*

Incurvus senectute.

Livida armis brachia.

Trepidus morte futurâ.

Heu Nero crudelis, nulleque invisior umbra. Mart. 7. 21.

He that is hot with labour should take heed of drinking cold Beer, and going into cold Water; either is deadly.

Scholars are often weary of study, but seldom of play.

Have a care of a Man that is red with Anger, or pale with Envy; the one will mischief you suddenly, the other secretly.

Live a good Life, and you will be so far from being amazed at, that you will be joyful for approaching death.

For no death was Nero more odious than Seneca's.

It is good being on land when the Sea is rough with storms.

He deserves to be beaten till he be black with blows, that do what you can with fair words will be nasty with sloath.

He is to be pitied, not scoffed at, who is weak with Age, and deformed with Sickness, or lame with Diseases.

Be not proud either of Wealth or Honour; for you know not how soon the Tide may turn, and you fall into poverty and disgrace.

Some are glorious for doings, some for sufferings: King Charles the first was glorious (like his Saviour Jesus) for both: true Heathens Crucified the one, seeming Christians beheaded the other.

¶ *Forma vel modus rei adjicitur nominibus in Ablativo: ut,*

Facies miris modis pallida.

Nomine grammaticus, re Barbarus.

Cic. Sum tibi naturâ parens,

parens, præceptor consiliis.

Virg. — Trojanus origine Cæsar.

Spe dives, re pauper.

Syrus natione.

Though you be comely with black eyes, and black hair, yet be not proud of your beauty; for nothing is more fading than that.

Many times he that is wise in words, is foolish in deeds: as it is much easier to talk well, than to act wisely.

A Christian for profession, should not be a Heathen for Conversation.

He that is a Gentleman by birth, should not be a Clown for behaviour.

To be cleanly in your apparel, and neat in your trimming, will be no discredit to you; to be a sloven, will.

To whom are you a father by nature, to him be a father also for advice.

If you be famous, any way, have a care to be infamous no way; for more will attend to your disgrace than to your honour.

Though he be a Scotch

man for Country, and French man for breeding, yet he is an English man for honesty.

Many times he that is fair of face, is false of heart.

† These Ablatives of Cause and manner are so to be governed of some Proposition understood for Ter. *harb Lætus de amica, Cic. Fessus de via.*

¶ *Dignus, indignus, præditus, captus, contentus, torris, auferendi casum, jectum volunt: ut,*

Ter. Dignus es odio.

Qui filium haberem ingenio præditum.

Virg. Atque oculis capere fodere cubilia talpæ.

Id. Sorte tua contentus abi.

These Adjectives, dignus, indignus, præditus, captus, contentus, with such others will have an Ablative Case as,

Dignus honore.

Captus oculis.

Virtute præditus.

Paucis contentus.

profugus

Profugus patriâ suâ Cinnâ confugit ad partes. *Flor.*

Hujus consilio fretus. *Ter.*

Hanc tu habes dignitatem, quâ fretus me contemnis? *Cic.*

He that challenges the honour of his ancestours, should so carry himself, as to be worthy the name of his ancestours.

A good work is worthy of a good reward; and God will give to every man at the last day that reward whereof his work is worthy.

He is unworthy of a kindness to be done for him, who hath not been grateful for a kindness already done him.

A Gentleman should be careful to do nothing that is unworthy of his name and dignity.

It is pity but that he, who is endued with vertue, should be graced with honour.

It is not fit that man, endued with a heavenly soul, should wholly impunge himself into earthly concerns.

It is fit that he who is taken lame (*captus*) of his hands, so that he cannot work for himself, should be provided for by others.

He that cannot advise himself is like one that is taken blind: and he that will not be advised by others, is like one that is taken deaf.

A child taken with the love of learning, will do or suffer any thing for the obtaining of it.

He is never happy how much soever he hath that is not content (*contentus*) with what he hath.

He that can be content with a little will live happy, though he never possess much.

To be content with ones own estate, is the greatest and most assured riches.

A wise man is always at home even when banished (*extorris*) his own Country; because to him all the world is but one city, and every place in it his house.

It is no great matter to be banished an earthly
King.

Kingdom, so one be not banished the Kingdom of Heaven.

Sad are those times, which yet both have been, and may be again, when good men flying (*profugus*) their own Country, shall betake themselves for safety unto strangers.

One had better live banished from his own country with a good conscience than continue a Citizen in it with an evil conscience.

He dies safe, that dies relying (*fretus*) on the mercies of God, rather than trusting to his own merits.

One had need be well assured of his wisdom and integrity, on whose counsel and authority he relies, whilst he is acting any matter of great moment,

† *The Ablatives after these Adjectives are supposed to be governed of a Preposition understood: as,*

Libenter à domino agresti ac furioso profugi. Cic.

Exul atque extorris ab solo patrio. Liv.

¶ *Horum nonnulli Genitivum interdum vendicant: ut,*

Ovid. Militia est operis altera digna tui.

Virg. Descendam magnorum haud quaquam indignus avorum.

An honourable person should entertain no thoughts in his mind, but such as are worthy of his honour.

That Prince is worthy of the succession of his father's kingdom, who is the heir of his father's virtue, as well as of his crown.

He is unworthy of his ancestors, who doth not propagate their honour and estate, as well as name and family, unto posterity.

He is unworthy of his place, who doth not as well discharge the duties, as enjoy the profits of it.

† *They say this construction is Elliptical, the Genitive being governed not of the Adjective expressed, but of a Substantive understood.*

¶ *Where*

¶ Where note, that dignus, indignus and contentus, may instead of the Ablative Case have an Infinitive Mood of a Verb: as,

Dignus laudari, *Worthy to be praised.*

Contentus in pace vivere, *Content to live in peace.*

He is worthy to be commended, that doth things worthy of commendation.

He is worthy to be believed who speaks true, when it might be for his advantage to lye.

He that loves is worthy to be beloved.

He is unworthy to live, who by evil living disho-

nours that God that gave him life.

He is unworthy to be believed when he speaks true, who when he should have spoken truth told a lye.

A good man is content either to depart this world, or to stay in it, at the pleasure of God.

He that hath done things worthy of reproof and punishment, should be content to be reprov'd and punished.

Be content to do and suffer the will of God, whatsoever he will have thee to do and suffer: what he will have thee do is good, what good, what he will have thee suffer is just.

English Examples

Framed according to the Rules of the
Syntaxis of Pronouns.

Pronominum Constructio.

MEi, tui, sui, nostri, vestri, Genitivi Primitivorum ponuntur cum passio significatur: ut.

Languet desiderio tui.

Ovid. Parsque tui latitat corpore clausa meo,

Imago nostri.

Cic. Fam. 7. 11. Ego desiderium tui spe tuorum commodorum consolabor.

* *These Genitive Cases of the Primitives, mei, tui, sui, nostri, and vestri, be used when suffering or passion is signified; as, Pars tui, Amor mei,*

He so longs for me, that he even pines away with desire of me.

No member of me is free from Pain, as all parts of me are polluted with sin.

He that burns with hatred of you, will hardly like any thing which is yours.

The grace of God, if it be truly in thee, will sanctifie all thee, and every part of thee.

There is in him little love of God, in whom is much love either of himself, or of the world.

They that go to fight with

with an armed enemy, should leave no part of themselves unarmed.

If any remembrance of us be left in your mind pray for us when you pray for your self.

Do not out of love of us forget your self, and neglect the care of your self.

If you have not a care of your selves, who do you think will take care of you ?

If you pity not us, yet have pity on your selves.

I am not resolved to have pity on none, because no body has pity on me ; but to do good for evil.

If you profess the Faith of Christ, and do not obey the laws of Christ, Christ will at the last day be ashamed of you, and you will but in vain repent you of your selves.

If you have any image of me in your house, have the remembrance of me in your mind, when you see the image of me in your Eye.

What of me, who am so much a friend to you,

could be displeasing to you ?

¶ *Meus, tuus, suus, noster, vester, adjiciuntur cum actio vel possessio rei denotatur ; ut,*

Favet desiderio tuo.

Imago nostra, i. e. quam nos possidemus.

* *But when possession is signified, meus, tuus, suus, noster, and vester, be used, as, Ars tua. Imago tua.*

My God, thou art my only hope in fears, and thy Mercy is my only comfort in troubles, leave me not to my own will, but let thy grace guide me in all my ways, and let thy power protect me in all my dangers ; so I shall not sin, and so I shall be safe.

Honour thy Father, and despise not thy Mother ; so shalt thou be loved by thy parents, and honoured by thy Children.

Let thy commands be equal, and thy rewards liberal, and thy punishments moderate ; so shalt thou be, of those that are

under thee, both loved,
and feared, and obeyed.

A good schoolmaster regardeth his scholars as his children, and a good scholar honoureth his master as his father.

Our honour and our conscience are two jewels, which we should redeem with the loss of our lives.

He that loseth his time in his youth, will lament the loss of it in his age; if he live so long as to be old, and to be so old as to be wise.

Our beginnings may be sad, yet our ends comfortable; and our ends sad, when our beginnings have been comfortable; let us therefore fear in our best estate, and hope in our worst.

Whatsoever else you lose, lose not your souls; and whatsoever you keep besides, keep your conscience: you can lose nothing greater than your souls, nor keep any thing better than your conscience.

Such probably will be your death as is your life, and your reward hereafter

will certainly be agreeable to your work here.

† *A Possessive is sometimes used for a Primitive. Hence,*

Ter. Phor. 5. 8. Neque id odio fecit tuo (for tui.)

Ovid. Trist. 1. 3. el. 3. Effugiátque oculos pars mea (for mei) nulla rogos:

Hor. Epod. 5. Amore meo (for mei) flagras.

† *But this is when Affection, Part, or Faculty, is spoken of, not when Possession; for we may not say, Filius mei, nor Domus tui, &c. as we may, Filius Philippi, and Domus Ciceronis; but Filius meus, and Domus tua.*

¶ *Nostrum & Vestrum Genitivi sequuntur Distributiva, Partitiva, Comparativa, & Superlativa: ut, Unusquisque vestrum. Nemo nostrum. Ne cui vestrum sit minus.*

Major vestrum.

Maximus natu nostrum.

* *These Genitive Cases nostrum and vestrum be used after*

after Distributives, Partitives, Comparatives, and Superlatives: as,

Nemo vestrū.
 Aliquis nostrū.
 Major vestrū.
 Maximus natu nostrū.

† That is, *nostrī* and *vestrī* are not to be used after any of these sort of words; but *nostrū* and *vestrū*, which are used mostly after such words, but not only.

If any (*quis*) of you commit a secret fault, unless some (*aliquis*) of you discover it, every one (*unusquisque*) of you shall be punished for it.

None (*Nemo*) of us can think it fit, that one (*unus*) of us should be punished for a fault which another (*alius*) hath committed.

Whether (*uter*) of us do you think the happier man, him that hath little and wants nothing, or him that hath much and needs more?

If neither (*neuter*) of us do our duty, it is free for either (*alteruter*) of you to reprove us; and if

the younger of you will not, the elder of you we hope will.

Since you have invited us all to dinner, none of us will refuse, but every one of us will come, from the least of us, to the greatest.

In travelling beyond sea, none (*nullus*) of you hath attained to much more knowledge of things than any (*quisquam*) of us that staid at home.

Whosoever (*quisquis, quicumque*) of you shall come first to the school, he shall go the first (*primus*) of you to play: and he that comes to the last (*ultimus, novissimus*) of you shall not play at all, no nor tho he be the eldest of you.

If either (*alteruter*) of you do well, it shall be the better for you both: and if one (*alter*) of you deserve praise, the other (*alter*) of you shall not be discommended.

¶ *Hæc Possessiva, meus, tuus, suus, noster & vester, hos Genitivos post se recipiunt, ipsius, solius, u-*

nus, duorum, trium, &c. omnium, plurium, paucorum, cujusque: & Genitivos Participiorum, quæ ad Genitivum Primitivi in Possessivo inclusum referuntur: ut.

Ex tuo ipsius animo conjecturam feceris.

Cic. Dico meâ unius operâ rempublicam esse liberatam.

Id. Meum solius peccatum corrigi non potest.

Eras. Noster duorum eventus ostendat utra gens sit melior.

In sua cujusque laude præstantior.

Nostra omnium memoria.

Brut. ad Cic. Vestris paucorum respondet laudibus.

Hor. Scripta cum mea nemo legat vulgo recitare timentis.

+ This construction derived from the Greeks to the Latines is not very imitable by the English: the Readers pardon therefore is desired in these Examples which follow if they shall in any part seem to deviate from the English Idiom, be-

ing only done for an Exemplification of the Latine.

My alone intreating did the business, so that there was no need of any ones interceding besides my own.

My ones luck is better than your two's counsel.

As difficult as the business seems to you, I dispatch it all by my own alone help.

My livings (*vivens*) example, if evil, doth more hurt than my preachings (*pradicans*) perswasion, though never so powerful, doth good,

Your two's success in this encounter, will shew whether seat hath the better scholars in it.

Your one trade is more gainful, to you, than our two's land is to us.

Your alone piety will prevail more, than all our either power or policy.

Matter not what others say of you, whilst your own conscience doth not accuse you.

Our fews courage of mind is equal to your more strength of body.

Our

Our threes teston is better than your fours Groat.

¶ Sui & suus reciproca sunt, hoc est, semper reflectuntur ad id quod præcessit in eadem oratione; ut,

Petrus nimium admiratur se.

Parcit erroribus suis.

The man is so like himself, as if he were the picture of himself.

He that is so mad as to envy a man of valour, is himself a punishment to himself.

Whilst he fled the Enemy, he kill'd himself.

More gallant is he that is overcome by himself, than he who overcomes many other enemies.

He that is kind to his friends, and courteous to his enemies; shall gain both his enemies, and keep his Friends.

He that loves his jest better than his friend; may have his jest, but lose his Friend.

Cicero sent his Son to Athens to learn Philosophy of Cratippus.

Tydidēs communicates his acts with me, and I my honour with him.

¶ Aut annexa per copulam; ut, Magnopere petrus rogat, ne se deserat.

Yesternight George fell sick, and desired the Minister to come to him, and pray with him, and for him.

My father when he dyed call'd for me, and charged me to bury him in his grandfather's grave.

My Mother desired me to recommend her and her cause to your patronage.

I went to the tents of Rhesus, and took him and his followers in his own camp.

The whole Kingdom prays you not to forsake it in its distress, but to protect it in its dangers.

Your sister desires you, if you love her, to call and see her by the way, as you go to Cambridge.

¶ Ipse, ex pronomini bus solum trium personarum significationem repræsentat;

F 5

ut,

ut, Ipse vidi. Ipse videris.
Ipse dixit.

† That is, of the Fifteen
so accounted, ego, tu, &c.
and accordingly as ego, tu,
or ille, are Elliptically un-
derstood.

Those sad times have
my self known, when pro-
sperous wickedness was
called vertue.

When a business is of
great concern, do not bid
another do it, but do it
your self: Every man se-
eth best with his own eyes.

He is most unworthy of
pardon, who reproaches
another for that crime
which himself hath com-
mitted.

Why should we be be-
holden to others for that
which we can do our
selves?

Your selves are wit-
nesses to your own actions,
and if no body else do it,
will at length condemn
your selves for your own
wickednesses.

It is impudently done
of those men, who father
those lyes upon others

which themselves invent-
ed.

¶ Et Nominibus pariter
ac pronominiibus Adjungi-
tur: ut, Ipse ego. Ipse il-
le. Ipse Hercules.

What I my self have
seen I may be confident to
say.

When thou preacheest
against rebellion, it were
a shame that thou thy self
shouldst be a rebel.

Peter blames me for
rearing George's book,
whereas it was he himself
that did it.

No mortal man, no nor
Solomon himself, under-
stood all things, except
that man who also was
God.

We fond fathers blame
others for their too much
love to their Children,
when we our selves are
too indulgent to our own.

You bid us to do that,
which you your self can-
not do. Is this fair?
Teach us by your Exam-
ple, and we shall do the
better:

Those masters are like
to thrive, who do not
send

send their servants alone to work, but go themselves.

Whilst you were railing at the man, as you thought behind his back; the man himself, unknown to you, stood at your back, and will tell you what you said of him to your face.

¶ *Idem, etiam omnibus personis adjungi potest: ut,*

Ego idem adsum.

Ter. Idem has nuptias perge facere.

Virg. Atque idem jungat vulpes, & mulgeat hircos.

The same I that a while ago lived in prosperity, am now fallen into adversity: so mutable is the condition of humane affairs in this world.

The self same I, who formerly lived with you, am now after many years travels returned to you; and the self same man that I was before I went from you: so far are foreign countries from changing mens manners, especially to the better.

The same you, who began that good work,

go on to finish it; since it is the end of the work that crowns the workman.

To day you are the darling of the people; but to morrow, if fortune frown on you, the same you will be their laughing stock.

Do the same you afford help, who have given hope.

Let him that loves sin look for sorrow; and let the same man fear death and dread hell, except he repent.

He borrowed the money of you, not I: and let even the same he pay it you if he will for me.

† *Note, ipse and idem are of the first, or second, or third person, as the Noun or Pronoun Substantive is, to which they are referred.*

¶ *Hæc Demonstrativa, hic, ille, iste, sic distinguuntur; hic, mihi proximum demonstrat; iste, eum qui apud te est, ille, eum qui ab utroque remotus est. indicat.*

Three

Three cups stand on the table, one here by me, one there by you, and one at the tables end; this is full of water, that of wine, the other of beer.

This man that is with me is my brother, that man that stands by you is my father, and the other that walks alone by himself is my son.

Neither this, nor that, nor the other man, shall persuade me to act contrary to my conscience in any thing.

¶ Ille, *tum usurpatur cum ob eminentiam rem quampiam demonstramus: ut, Alexander ille magnus.*

Ille, *verò ponitur quando cum contemptu rei alicujus mentionem facimus. ut Ter. Istum æmulum, quoad poteris, ab ea pellito.*

In the fields of Pharsalia Pompey the great, being vanquished by Cæsar, fled into Ægypt, and was there slain by Ptolemy.

No not Charles the great could any more escape the

stroke of death than Charles the good: both whose ashes the earth contains in her cold womb.

Who can endure that that cobbler offshoes should take upon him to be a maker of laws? or that mender of pans a modeller of Churches? being called thereto neither by God nor Man.

That Church robber Verres all posterity will note to be an infamous person.

Put away that prating fool Davus out of the company, who troubles every body with his impertinent talking.

¶ Hic & Ille, *cum ad duo anteposita referuntur, hic ad posterius & propius, ille ad prius & remotius, propriè ac usitatissime referri debet: ut,*

Col. Agricolæ contrarium est pastoris propositum. Ille quam maximè subactò & puro solo gaudet, hic novali graminosòque; ille fructum è terra sperat, hic è pecore.

I had rather be a Divine than a Physician : this only minds the body, that the soul ; this only saves from death temporal, that from death eternal ; this works by rules of mans observation, that by precepts of Gods prescription.

I must prefer health before money : for this cannot purchase that, but that may procure this. And I far prefer a good conscience before a great kingdom : for this cannot make happy without that, but that may make happy without this.

¶ *Est etiam ubi è diverso Pronomen Hic ad remotius suppositum, referri invenias, & Ille ad proximus.*

Better is certain peace than hoped for victory : this is in thine hand, that in Gods.

As soon as the greyhound has in the fields seen the hare, this plies his heels for his prey, that for her life.

Phœbus and Daphne were both swift; this with hope, that with fear.

Verborum

Verborum Constructio.

Nominativus post Verbum.

Verba Substantiva, ut sum, forem, fio, existo; verba vocandi passiva, ut nominor, appellor, dicor, vocor, nuncupor, & his similia, ut scribor, salutor, habeor, existimor; item verba gestus, ut sedeo, dormio, cubo, incedo, curro; utrinque Nominativum expetunt: ut,

Deus est summum bonum.

Perpussilli vocantur nani.

Fides religionis nostræ fundamentum habetur.

Malus pastor dormit supinus.

Last. Homo incedit erectus in cœlum.

Construction of the Verb :

and first with the Nominative Case.

* Sum, forem, fio, existo, and certain Verbs Passives, as dicor, vocor, salutor, appellor, habeor, existimor, videor, with other like, will have such Case after them as they have before them: as.

Fama est malum, Fame is an evil thing.

Malus culturâ fit bonus, An evil person by due ordering or governance is made good.

Crœsus vocatur dives, Crœsus is called rich.

Horatius salutatur poeta, Horace is saluted by the name of Poet.

Malo te divitem esse quàm haberi, I had rather thou wert rich indeed than so accounted. He

He that is (*sum*) the learnedst lad in the seat, should by right be the captain of it, unless he be wicked: for vertue is to be preferred before learning.

Where the husband is lord, the wife cannot but with she might be (*forem*) lady.

If many could buy heaven, rich men would be merchants.

Water frozen with cold is made (*fio*) ice, and ice thawed with heat becomes water.

Sometimes a knave becomes a knight, and sometimes a knight becomes a knave.

If fortune will, of a souldier you shall be made a captain, of a rhetorician a consul, of a beggar a prince.

No honest man will be (*existo*) a patron to an dishonest cause.

Every good man is a favourer and helper of the dignity of such as deserve well.

Men of wisdom and eloquence are accounted (*clueo*) the props, and pillars of a state,

Whilst Caesar's name shall be in the world, he will remain (*exto*) an example of princely courage and courtesie.

None but a man of a debauched conscience, and hardened forehead will make no matter of it, that he is reported (*audio*) a crafty knave amongst them that are honest.

He that is named (*nominor*) a Christian, should be a Christian; and whoso is called (*appellor*) godly, should be careful not to be ungodly.

None, in Solon's opinion, ought to be either called (*dicor*) happy, or judged unhappy before his death.

If good men be called (*vocor*) knaves by those that are evil; they ought rather to rejoyce, than be troubled, that they are so called.

It is through the exercise of holiness and righteousness, that men are named (*nuncupor*) Saints on earth, and shall be advanced to the dignity of Angels in heaven.

Happier is he that is written

written (*scribor*) Saint in the book of life, than he that is saluted (*salutor*) king of an ample kingdom, unless he be good as well as great.

It is a thousand times better that you be accounted (*habeor*) evil, when you are good; than that you be accounted good, when you are evil.

Gain is by the most men esteemed (*existimor*) godliness; but godliness is by the best men esteemed gain.

He that is born (*nascor*) a prince, and he that is born a beggar, are equal before they be born, and will be equal after they are dead.

Many times he that seems (*videor*) a Saint before men, is a Devil before God.

Not always doth he that is a designed (*designor*) heir to an estate, come to the possession of it? for Man purposes, and God disposes.

It was for princely virtues of mind, that Abdonymus, of a poor gardiner, was by Alexander

made (*creo*) king of Sidon.

He that is made (*constituor*) governour of a province, should manage his government with wisdom and justice.

He that sits (*sedeo*) idle in seed time, and sleeps (*dormio*) careless in harvest time; when others have to eat will want bread.

When the Husband lies (*cubo*) sick upon the bed, the wife goes (*incedo*) sad up and down the house; whilst the Son runs (*curro*) swift into the town, to fetch a Medicine for his sick father.

When the Prince goes (*eo*) armed to the wars, what good subject will stay (*maneo*) idle at home?

It is not becoming that a Senator do either come (*venio*) giggling into the Court, or go away (*recedo*) raging out of it.

¶ Denique omnia fere Verba post se Nominativum habent Adjectivi Nominis, quod cum supposito Verbi casu, genere & numero concordat: ut,

Rex

Rex Mandavit primus
extirpari hæresin.

Pii orant taciti.

Boni discunt seduli.

* And generally when the word that goeth before the Verb, and the word that cometh after the Verb, belong both to one thing, that is to say, have respect either to other, or depend either of other, they shall be put both in one Case, whether the Verb be transitive or intransitive, of what kind soever the Verb be: as.

Loquor frequens, I speak often.

Taceo multus, I hold my peace much.

Scribo epistolas rarissimus, I write letters very seldom.

Ne assuescas bibere vinum jejunos, Accustom not thy self to drink wine next thy heart, or not having eaten somewhat before.

He that cometh last in the morning to the school, will hardly be the first that day in his seat.

Hypocrites pray loud, and in open places, that they may be seen and heard of men; they have

their reward, being praised of men, but hated of God.

He that lives more abounding in wealth than others should labour to be more abounding in goodness than others.

Go not out in the morning fasting, lest e'er noon you return home sick.

Eat not full, drink not hot, rise not sweating, laugh not disputing, murmur not chidden, strike not angry; for all these things are dangerous or unbecoming.

Awake to study early, but sit not up at study late.

¶ Infinitum quoque utrinque eisdem casus habet; præcipuè cum Verba optandi, eisque similia, accedunt: ut,

Hypocrita cupit videri justus: Hypocrita cupit se videri justum.

Malo dives esse quàm haberi: Malo me divitem esse quàm haberi.

Claud. Vivitur exiguo melius: natura beatis Omnibus esse dedit, si quis

quis cognoverit uti.

Mart. Nōbis non licet
esse tam disertis, vel di-
sertos.

Ter. Expedit bonas esse
vobis.

Ovid. Quo mihi com-
misso non licet esse piam.

* *And likewise in the
Accusative Case: as, Non
deceat quēquam me recur-
rentem aut mandentem, It
doth not become any man
to piss running or eating.*

Norm. He perished after
he once began to be one
to be feared.

He that will be feared,
shall be hated.

He that knows not how
to be good, knows not
how to be great: goodness
is the way to greatness.

I know not how to be
rich, but I know how to
be honest.

He had rather be, than
seem a prince.

Accus. I know my self to
be honest, though I know
not my self to be rich.

He that affirms Virgil to
be the Prince of Latine Po-

ets, speaks no more but
what is true.

He had rather his father
were, than seemed, a King.

Dat. A good prince
grants to his subjects to
be free from unjust op-
pressions.

It is lawful for every
man to be honest in all
estates, if himself pleaseth.

It is expedient for wives
to be dutiful to their hus-
bands, though morose and
froward towards them.

It liketh any honest man
to live secure and safe in
his own dwelling.

Grace offers to all to be
happy, if they will.

¶ *Quamvis in his po-
stremis exemplis subaudiun-
tur Accusativi ante Verba
Infinita.*

Nos esse disertos.

Vos esse bonas.

Me esse piam.

† Si civi Romano licet
esse Gaditanum. *Cic. pro
Balbo.*

Liceat esse miseros. *Cic.
pro Ligar.*

† *The reason of this dis-
crepancy*

crepancy of the casual word following the Infinitive Mood from (that) expressed before it, see in my English Particles, ch. 34. Note on rule 21.

Genitivus post Verbum.

SUM Genitivum postulat, quoties significat possessionem, aut ad aliquid pertinere; ut,
Virg.—Pecus est Melibœi.

Cic. Adolescentis est majores natu revereri.

Virg. Regum est parcere subjectis, & debellare superbos.

The Genitive Case.

¶ This Verb *Sum*, when it betokeneth or importeth possession, owing, or otherwise pertaining to a thing, as a token, property, duty, or guise; it causeth the Noun, Pronoun, or Participle following to be put in the Genitive Case: as,

Hæc vestis est patris,
This garment is my fathers.

Inspientis est dicere,
non putâram; It is the property of a fool to say, I had not thought.

Extremæ est dementiæ discere dediscenda, It is a point of the greatest folly in the world, to learn things that must afterward be Learned otherwise.

Orantis est nihil nisi cœlestia cogitare, It is the duty of a man that is saying his prayers, to have mind of nothing but heavenly things.

If a saying be good, it matters not much whether it be a Christian's or a Heathen's.

A good man will be fearful to transgress any law, whether it be God's or the King's.

I was Cæsar's, but now I am Pompey's.

The house which I live in is my father's, was my grandfather's, and will be I hope my son's.

It is no wise man's part to neglect that opportunity, which being lost

lost can never be regained.

It is a fools property to laugh before he hears the jest.

It is a point of great wisdom to amend ones own faults by other mens punishment.

It is the guise of a fool to despise warnings, till he be overtaken with evils.

¶ *Excipiuntur hi Nominativi, meum, tuum, suum, nostrum, vestrum, humanum, belluinum, & similia : ut,*

Non est meum contra auctoritatem Senatûs dicere.

Ter. Eja, haud vestrum est iracundos esse.

Humanum est irasci.

¶ *Except that these pronouns, meus, tuus, suus, noster, and vester, shall in such manner of speaking be used in the Nominative Case; as.*

Hic codex est meus,
This book is mine.

Hec domus est vestra,
This house is yours.

Non est mentiri meum,

It is not my guise or property to lye.

Nostrum est injuriari non inferre, *It is our part not to do wrong.*

Tuum est omnia juxta pati, *It is thy part [or duty] to suffer all things alike.*

Though this house be mine, yet that field is thine; and though this corn be ours, yet that grass is yours. Let every one have what is his, and no man covet what is anothers; which to do is so far from being man [property] that it is beasts.

To be learned is no mine to give, but Gods whose is every good and perfect gift.

Take that thine is, and go thy ways contented with that is thine; God gives to every man as it seemeth good to himself.

If we be subject to government, it is not ours maliciously to blaze abroad all the miscarriages of our governours; we should do worse our selves

were

were we in their places.

It is ours to pity the failings of humane nature, even in great men; who though never so great, yet are but men.

To return good for good is na s guise, good for evil Christians, evil for good devils.

It is neither ours nor yours to determine, what the future eternal state of every man shall be; let us not then judge, lest we be judged.

It is a shameful thing, if he that writes man, act any thing that is childish.

¶ *At hic subintelligi vedetur officium quod aliquando etiam exprimitur; ut,*

Ter. Tuum est officium, has bene ut adsimules nuptias.

Id. Hem, istuc viri est officium.

Id. Hæc ego putabam esse omnia humani ingenii, mansuerique animi officia.

So Cic. Justitiæ primum munus est.

Id. Cum illud sit proprium hominis, hoc bel-luarum.

Id. Est igitur proprium munus magistratûs intelligere.

Id. Ejusque virtutis hoc munus est proprium.

Id. Quod judicis lenti & confederati est proprium.

It is my duty in all things to submit to the will of God.

Every Man hath his proper gift, but all are from God.

If we be Ministers it is our part to preach, but Gods to convert.

It is the property of Christians patiently to suffer Injuries, and purposedly to do none.

¶ *Verba æstimandi Genitivo gaudent: ut.*

Plurimi passim fit pecunia.

Pudor parvi penditur.

Nihili (vel pro nihilo) habentur literæ.

Hor. Pluris opes nunc sunt, quam prisca temporis annis.

¶ *Verbs that betoken to esteem or regard, require a Genitive Case betokening the value; as,*

Parvi ducitur probitas.
Honestly is reckoned little worth.

Maximi

Maximi penditur nobilitas, Nobleness of birth is very much regarded.

One eye witness is worth (*sum*) more than ten that go by hear-say.

I hardly think all your gifts were worth (*sum*) half a Crown.

How little soever vertue is prized (*fio*) by Men, it is much esteemed of by God.

You made more account (*estimo*) of a ruined house, than of your self.

Many do value an ounce of profit above a pound of credit.

It is not well that you should set (*pendo*) little by me, who have always made very great account (*facio*) of you.

What account I make of Balbus you shall know by himself.

He cannot think that God will set (*puto*) much by him, who (*sets*) little by goodness.

He will easiliest part with the world, who makes least account (*habeo*) of it.

What account soever

he hath made (*facio*) of you, you never shewed what account you made of him.

He that makes small account (*duco*) of a good conscience, is not far from perdition.

All the gold of India is not worth (*sum*) so much as peace of mind, and tranquillity of conscience.

Happy is he who makes (*facio*) most account of that in his life, which will be to be most made account of at his death.

He will soon fall into great sins, that makes, (*facio*) small account of little sins.

¶ *Æstimo vel Genitivum vel Ablativum adferre : ut,*

Val. Max. Non hujus æstimo.

Magno ubique virtus estimanda est.

None will value him farthing, that hath more words than wit in his discourse.

For all your huffing, no body will care thus much for you, so long as you

are known to be a knave.

It is an injustice to set a high rate on your givings, and a low on your receivings.

To value your self much, is the way to have others value you little: though sometimes he who values himself little, is by others valued not much.

¶ Flocci, nauci, nihili, pili, assis, hujus, reruncii, his verbis æstimo, pendo, facio, peculiariter adjiciuntur: ut,

Ego illum flocci pendo.
Nec hujus facio, qui me pili æstimat.

If you be not vertuous as well as learned, I will not reckon all your learning worth a lock of wool.

He that in dangerous times wants courage, will not make a commander worth a nut-shell.

He that hath his wit to seek when he should use it, will be nothing regarded by persons that are any thing ingenious themselves.

None will care a pin for

his threats, that can only bark, but not bite.

The thing which a fool sets a high rate upon a wise man seldom thinks worth a rush.

I will not value all his wisdom a hair, who is not wise for himself.

Learning is for it self to be highly esteemed, notwithstanding that learned men are not cared a farthing for by ignorant ones.

What cowards are terribly frightened at, men of courage often value not thus much.

Give me but the lowest place in heaven, and I shall not value at a dodkin the highest place on earth.

† For nihili often is used pro nihilo after habeo, duco, puto: Eo quòd gloriam contemnant, & pro nihilo putent.

¶ Singularia sunt ista: Æqui boni consulo, æqui boni facio, i. e. in bonam accipio partem.

† They say this Genitive

is Elliptical, governed of
rem understood.

If providence cast you
into an afflicted condition,
take it in good part; not
doubting but it is designed
for your good.

Fear not to reprove me
if I do amiss; for I shall
take all your reproofs in
good part, since I know
they proceed from love.

¶ *Verba accusandi, dam-
nandi, monendi, absolvendi,
& consimilia, Genitivum
postulant, qui crimen signi-
ficet: ut.*

Plaut. Qui alterum in-
cusat probi, ipsum se in-
cueri oportet.

Cic. Eriam sceleris con-
demnat generum suum.

Ovid. Parce tuum va-
rem sceleris damnare,
Cupido.

Admoneto illum pristinae
fortunae.

Furti absolutus est.

Judex absolvit injuria-
rum eum, qui — *Cic. ad
Heren. l. 2. p. 40. b.*

* *Verbs of accusing, con-
demning, warning, purging,
quitting, or assyling, will*

have a *Gentive Case* of
the crime, or of the cause,
or of the thing, that one is
accused, condemned, or
warned of: as,

Hic furti se alligat.

Admonuit me errati.

*Nisi illi ipsi ejusdem cu-
piditatis tenerentur. Cic. de
leg. 3. §. 13.*

† *Note the word signi-
fying the Punishment, has
the same construction with
that which signifies the
Fault. And reprehendo,
which signifies to take in
fault, governs a Genitive
Case, like Verbs of Accu-
sing: as.*

*Plaut. Bacch. 4. 4. Men-
dacii deprendit manifesti
modo.*

Apul. Met. Mel. l. 9.
Non quidem coram nox-
deprehensus.

To accuse (*accuso*) ho-
nest women of dishonesty
is an unjust thing.

The justest King in the
world will be accused of
tyranny, by those subjects
who hate Kingship in itself.

It is an ordinary thing
for prodigal servants, to
accuse (*insimilo*) their
masters of covetousness,
and

and idle boys their teachers of cruelty.

He will hardly escape the peoples hatred, who is accused (*urgeo*) of ill governing his province.

Some men, so they may escape the charge of Idolatry, matter not to accuse (*alligo*) themselves of sacrilege.

Many men had rather be condemned (*damno*) of knavery than folly, and of treason than cowardice.

Better it is to be condemned (*damno*) to short torment and sharp pain, than to long labour and perpetual slavery.

A just judge will condemn (*condemno*) even his own Son for wickedness; otherwise himself will by others be condemned for partiality, and himself will condemn himself for knavery.

He that condemns another for superstition, should be careful that himself deserve not to be condemned for hypocrisy.

It is ill that passion should so prevail with any judge, as to condemn to

death (*caput*) an innocent man.

He is kind who sees me faulty, and admonishes (*moneo*) me of my fault.

That you were pleased to put me in mind (*admoneo*) of my duty, when you saw me negligent, I am much beholden to you.

He loses thanks for a new kindness, who when he bestows it, puts the receiver in mind (*commonefacio*) of an old one.

He that is acquitted (*absolvo*) of the fault, should be acquitted from the punishment.

Whilest the King cleared (*purgo*) himself of all hostile doing against the Romans; the Senate neither absolved (*libero*) him from blame, nor convinced (*arguo*) him of guilt.

Either condemn yourself for your fault, or discharge (*absolvo*) me of the same.

† Note, this Genitive is said to be governed of crimen, poena, or some such word understood. See my Eng. partic. c. 64. R. 7. Note 2.

¶ *Vertitur hic Genitivus aliquando in Ablativum, vel cum Prepositione: ut,*

Cic. Si in me iniquus es iudex, condemnabo eodem ego te crimine.

Gell. Uxorem de pudicitia graviter accusavit.

Cic. Putavi ea de re admonendum esse te.

* *Or else an Ablative without a Preposition: as,*
Hic-se alligat furto.
Admonuit me-errato.

† *It should have been added, and sometime with a Preposition: as,*

De pecuniis repetundis damnatus est.

(I.) With a Preposition.

I will not give you cause hereafter to accuse me (accuso de) of neglect of letters; so often will I be writing to you.

Though he escaped being condemned (damno) for treason, yet he could not obtain to be acquitted (absolvo) from paying booty.

Happy is he, who when

he hath neglected his duty, hath a faithful friend to admonish (admoneo) him of it.

Most unhappy is he who, being admonished of his faults, neglects the admonition, and hates his admonisher.

It is a great wickedness to fly in his face, who warns you (moneo) of punishment to come by your sin, to the intent you may prevent it by your repentance and amendment of life.

(II.) Without a Preposition.

It is not a foul thing to accuse (accuso) any man of a false crime?

Though I acquit (absolvo) my self of guilt, yet I do not free (libero) my self from punishment.

If you condemn me for one crime, I shall condemn you for many others.

With much ado he was acquitted (absolvo) from suspicion of affecting to be King.

Many an honest man is condemned to death, (damno)

(*damno caput*) when many a knave is discharged (*solv*) of crime, and freed (*libero*) from danger.

† *Capite etiam puniri facientes, tale carmen condere si quis auderet.* Cic.

¶ *Uterque, nullus, alter; neuter, alius, ambo, & Superlativus Gradus, non nisi in Ablativo id genus verbis subduntur: ut,*

Accusas furri, an stupri, an utroque, sive de utroque, ambobus, vel de ambobus, neutro vel de neutro? De plurimis simul accusaris.

† That is, whereas most of the Verbs of Accusing, &c. do govern both a Genitive and an Ablative Case of all other words; they govern only an Ablative of the words here mention'd in this Exception, and not a Genitive, as the Examples shew.

Are you accused of murder or of perjury? Of neither, but of a quite contrary crime.

What crime was Varius condemned of? He was condemned of none, though accused of many, and those most grievous ones, and far other than he was guilty of.

It is possible, that he who is accused both of covetousness and prodigality, may by impartial judges be acquitted of both.

It will be kindness, not to say gratitude, in you; if, being by a friend warned of one danger you are in, you warn him of another in which himself is.

¶ *Sarago, misereor, miseresco, Genitivum admittunt. ut,*

Ter. Is rerum suarum satagit.

Virg.—oro miserere laborum Tantorum, miserere animi non digna ferentis.

Statius. Et generis miseresce tui.

* *Sarago, misereor, miseresco, Require a Genitive Case: as,*

Rerum suarum satagit.

Miserere mei Deus.

A wise man is unwillingly drawn to meddle with other mens affairs, as thinking it more wise to be busie (*Satago*) about his own.

Whilest you are busie about your concerns, I think it not fit that I neglect mine own.

Having enough to do about mine own, I let other mens affairs alone.

We ought to have pity (*miseror*) on others, though others have no pity on us.

It is fit that at least we pity those afflictions, which we cannot help.

A merciful judge will pity the offender, even whilest he punisheth him for his offence.

Whom will he compassionate (*miseresco*) that hath no compassion on himself?

It may be becoming to pity an unfortunate Prince though his bad fortune cannot be changed into better.

If you matter neither your credit, nor your estate,

nor your body, yet have pity on your soul.

† *Satago* is said to be read with an Ablative Case, as,

Consulibus de vi ac multitudine hostium *satagenibus*. *Gel. Vid. Cooper.*

¶ At *miseror* & *miseresco* variis cum *Datiis* leguntur: ut,

Sen. Huic succurro, huic *miseror*.

Boet. Dilige jure bonos, & *miseresce* malis.

† This Construction is not very well approved of, therefore I instance not in it, nor in that wherein *Satago* as well as *miseresco* is set with an Accusative Case,

¶ *Reminiscor*, *obliviscor*, *memini*, † *Genitivum* aut *Accusativum* desiderant, ut,

Data fidei reminiscitur

Proprium est stulticia aliorum vitia cernere, oblivisci suorum.

Ter. Faciam ut meique, ac hujus diei, ac loci, semper memineris.

Pl. Omnia quæ curant,
senes meminerunt.

Memini de hac re, de
armis, de te ; i. e. mentio-
nem feci.

* Reminiscor, obliviscor
recordor, and memini, will
have a + Genitive or an
Accusative Case : as,

Reminiscor historiæ.

Obliviscor carminis.

Recordor pueritiam.

Obliviscor lectionem.

Memini tui vel te, I re-
member thee.

Memini de te, I speak of
thee.

Atque ipsa mens quæ
futura videt, præterita
meminit. Cic.

Exitum Satyri, reminis-
citur alter. Ovid Met.

Quisquis es, amissos hinc
jam obliviscere Gratos. Virg.
Æn.

Hujus meriti in me re-
corder. Cic.

Ut bella à se gesta trium-
phosque recordentur. Cic.

(I.) A Genitive.

A penitent person calls
to mind (*reminiscor*) in
his adversity, the old sins
which he committed in
his prosperity.

A truly pious person
will to his life's end re-
member, and never forget
(*obliviscor*) either the
time, or the occasion, or
the instrument of his con-
version from wickedness
to godliness.

A grateful man will in
his prosperity remember
(*recordor*) the kindnesses
done him by a friend in
his adversity.

So great have been your
kindnesses to me, that I
shall remember them as
long as I live.

Perpetual stings of con-
science suffer not a wicked
man wholly to forget (*obli-
viscor*) his wickedness.

He forgets himself that
neglects his friend.

You have given me
cause to remember (*me-
mini*) both you and your
house all my life long.

I know you by face,
though I remember not
either your name or dwell-
ing.

It is unbecoming when
you do a kindness to a-
nother, to remember his
unkindness to you.

(II.) *An Accusative.*

It becomes a man in authority to call to mind (*reminiscor*) those things which are worthy of his person.

He would lye basely that should say now, that he remembred the destruction of Troy.

A kind husband sadly remembers the time when he parted with a loving Wife.

A faithful friend, even not seeing his friends, yet remembers them.

It is a great shame for a son to forget (*obliscor*) his father.

He that forgets his father, will soon forget his duty to his father.

A good child will, when he is grown a man, remember the sayings of his father, to him in his youth.

Old souldiers are mightily encouraged to do brave things, when they remember former battels, victories, and triumphs.

He does well, who having been at Church, remembers (*memini*) the text; but he does better that remembers the ser-

mon, and he best, that pra-
diseth both.

We easily remember those things which we regard: and that we forget many things, is because we do not care to remember them.

Nor did the Poet himself ever make mention of this thing.

† Some say that after *obliscus* and *memini* we say not me, te, se; but mei, tui, sui.

† *Memini* in the notion of making mention, is construed not only with a *Genitive Case*, but also with an *Ablative Case*, and de; as, *Memini de hac re, de armis, de te*; but not with an *Accusative Case*.

Though some historians do not make mention of Pope Joan, yet there be many that do it, and they Papiists too.

Never make mention of God but with reverence.

I wish you have not displeased your father lately; because, when as

he often made mention of your Brother, he never once made mention of you.

¶ *Potior aut Genitivo aut Ablativo jungitur : ut,*

Plaut. Romani signorum & armorum potiti sunt.

Virg. Egressi optatâ Tro.s potiantur arenâ.

Ovid. Met. 13. Vortisque porticus.

Potior urbis, I conquer the City.

Potior voto, I obtain my desire.

Cic. Fam. 1. 7. Si exploratum tibi sit posse te illius regni potiri.

(I.) *Genitive.*

No good Man would do a wicked act, though he were sure thereby to get (*potior*) a Kingdom.

So uncertain is the chance of War, that sometimes the Athenians were masters (*potior*) of the Lacedæmonians, and sometimes the Lacedæmonians got the upper hand (*potior*) of the Athenians.

Much more gallant is he that conquers his pas-

sion by reason, than he that wins (*potior*) a City by force.

Times of publick calamities are not times for enjoying (*potior*) private pleasures.

(II.) *Ablative.*

If I might have in my possession (*potior*) all the wealth in the world, what were I better if I wanted peace of conscience? ¶

Zimri got (*potior*) a Kingdom by slaying his master, but what peace enjoyed he whilst he reigned?

'Tis better not to have (*potior*) ones desire, than not to use it rightly.

So enjoy (*potior*) present pleasures, that you lose not future joys.

† *Potior is sometimes read with an Accusative Case : Hence.*

Patria potitur commoda. in Ter.

Laborem potiri, in Plant.

So Cic. Tusc. 1. lib. 5. 37 p. 382.) Si ad decem millia annorum gentem aliquam urbem nostram potituram putem?

Some read it, urbe nostra.

Dativus post Verbum.

Omnia verba acquisitive posita adsciscunt Dativum ejus rei, cui aliquid quocunque modo acquiritur : ut,

Plaut. Mihi istic nec feritur nec metitur.

Nescio quis teneros oculus mihi fascinat agnos.

• The Dative Case.

* All manner of Verbs put acquisitively, that is to say, with these tokens to or for after them, will have a Dative Case : as,

Non omnibus dormio, I sleep not to all Men.

Huic habeo, non tibi ; I have it for this Man, and not for thee.

† This Dative is properly that word which signifies the finis cui, or the end for which the action expressed in the Verb is done.

And what is here said of thing may be said of person : and what is said of

Verbs of one signification, may be said of Verbs of contrary signification : and what is said of Verbs, may be said of Nouns so put.

Who write you out all those sheets of Paper for?

I write them out for my master, for whom I shall ever be glad to do any thing that may be useful to him.

Your master no doubt will do for you as great a kindness as that you do for him, if he have not already done it to you.

Do you not go to Sturbridge fair to year? No, there is neither buying nor selling for me there. Yet if you go, I pray you buy me Littleton's Dictionary there.

For whom do you dress that garden? For my landlord. 'Tis well for I was wondering whom you let the

the apples hang on the trees for.

Dispatch me this business against night, and I will provide you a reward against to morrow morning.

It is a sign Princes are not content with their own Estate, when they fight (*certo*) for enlarging their dominions.

Our altars smook twice twelve days in a year for him.

¶ *Huic regulæ appendent varii generis Verba.*

Imprimis, Verba significantia commodum aut incommodum regunt Dativum; ut,

Virg. Illa seges demum voris respondet avari Agricola.

Non potes mihi commodare nec incommodare.

Id -- Validis incumbite remis.

Suam eruditionem tibi acceptam fert.

† *You may add Verbs signifying, favorem, voluptatem, dolorem, auxilium, facilitatem, aptitudinem, propinquitatem, veniam.*

To this rule do also belong Verbs betokening to profit or disprofit; as, commodò, incommodò, noceò.

To compare; as, comparo, compono, confero.

To give or restore; as, dono, reddo, refero.

To promise or to pay; as, promitto, polliceor, solvo.

To command or shew; as, impero, indico, monstro.

To trust; as, fido, confido, fidem habeo.

To obey or be against; as, obedio, adolor, repugno.

To threaten or be angry with; as, minor, indignor, irascor.

If in any thing I can do a pleasure (*commodo*) for you, I will; but I will displeasure (*incommodo*) you in nothing.

You may advantage (*proficio*) me much in many things, if it please you, and not discommode (*incommodo*) your self in the least.

Care must be taken that whilst we would profit (*proficio*) some, we do not hurt (*officio*) others.

He that harms (*noceo*) another wrongfully, does

most harm (*noceo*) of all to himself.

He that spares (*parco*) the bad, hurts the good ; and whilest he favours (*faveo*) a few, does hurt to many.

† *Plaut. bath noceo with an Accusative Case, Jura te non nociturum esse hominem.—But that is a Gracism in imitation of which governs an Accusative Case.*

It pleaseth me when I see good men prosper, how much soever their prosperity displeaseth others.

It is too true, though it seem impossible, that there are men whom the prosperity of others doth displease.

It grieves a pious man, to see men practise that which is evil, and please themselves in the practising of it.

Few mens projects answer their expences.

It conduceth much to our praise, if we be modest.

He is like to prove a great

scholar in his age, that sets himself to (*incumbo*) learning in his youth.

It lies (*incumbo*) upon us to be vertuous here, if we will be happy hereafter.

He that helpeth (*auxilior*) another in his distress, may comfortably expect that God will help him when he comes to be distressed.

I will help (*opitulator*) you all I can, though I cannot help you so much as I would.

I stand in great need of your help ; help (*subvenio*) me a little, I pray you, if you can.

It is admirable to think of it, how some can see the need of others, and yet not help their wants.

Fear not what will become of your children when you are dead ; God is the father of the fatherless, and will patronize (*patrocinor*) them.

There is no such medicine for the healing (*medior*) of a wounded conscience, as the blood of Christ applied to it by faith, He

He is desperately sick, who will not admit those Remedies, which only can heal his disease.

It is easier to relieve (*medeor*) the poverty of the purse, or to heal (*medeor*) the wounds of the body, than to cure (*medeor*) the vices of the mind.

He that favours (*faveo*) a wicked man in an evil cause, provokes the severity of God against himself.

It is natural to men to favour the weaker party, though not always the more innocent.

I joy (*grator*) you for your happy marriage, and wish your happiness in it may always be increasing.

I thank (*grator*) you for your good wish to me; and wish your happiness may be as great in the same or some other kind.

I gratulate (*gratulator*) you your health in this sickly time: God continue and sanctifie that mercy to you.

All your friends here gratulate your safe re-

turn from a dangerous journey.

I thank (*gratulator*) you all for your so great kindness to me.

The sallow fellow spared (*parco*) not the old man at all, but told him of all his faults.

He that would spare cost and charges, must not make great casts; and he that would be tender of (*parco*) himself or his health, must forbear (*parco*) excessive labours and studies.

I pray you yield (*indulgeo*) to our intreaties, and do not so greatly give your self over (*indulgeo*) either to anger or sorrow, to weepings or mournings.

He that much follows (*indulgeo*) his pleasure, will hardly be very rich.

Love your friend well but do not too far suffer (*indulgeo*) his vice.

He is wise that in good time provides (*consulo*) well for himself against evil ones.

He that consults (*consulo*) his honour, credit, or fame, will do nothing that

that may bring disgrace upon himself.

It is to be feared that he will do ill, who is angry with them that counsel (*consulo*) him well.

He that hopes for wealth or honour in his age, let him apply himself (*studeo*) to good arts and studies in his youth.

He will hardly give himself much to vertue, who does not something endeavour after (*studeo*) renown and honour.

He that studies for his ease, must not think to get much wealth.

He is a bad father who studies not for the good of his Children.

It is not lawful (*licet*) for any man, how holy soever, to sin.

If you have a mind (*libet*) to be gone, it is free (*licet*) for you to go when you have a mind.

He that hath a list (*libet*) to be mad, should yet think it lawful (*licet*) for others to be sober.

How stoutly soever wicked men deny it, yet it is clear (*liquet*) to me, that there are future re-

wards and punishments for good and bad men.

What is true in it self, is not alike clear to all men.

However it be likely to go with men in the other world, it is expedient (*expedit*) for them to be good in this world.

It is lawful for any man to do many things, which yet it is not expedient for any wise or good Man to do.

My Shoemaker and your Taylor are much alike; this knows not how to fit (*apto*) a garment to your body, nor the other a pair of shoes to my feet.

It is time for Souldiers to fit themselves for the battel, when their Enemies have sounded the Alarm, and are ready to take the field.

He that fears to be brain'd with a stone from a wall should not come too near (*propinquo*) the gate; and he that is afraid of being drowned in a River, should not come too near the bank.

It is dangerous for a
vertuous

vertuous man to approach to the confines of vice: vice is catching.

A religious man will forgive (*ignosco*) to others many things, to himself nothing.

Forgive me this fault, and if I ever offend again punish me at your pleasure.

I remit your punishment; God forgive you your sin, and give you grace.

¶ *Ex his quædam effervuntur etiam cum Accusativo: ut,*

Cic. Unum studetis omnes, unum sentitis.

Plant. Si ea memorem, quæ ad ventris victum conducunt, mora est.

Cic. In hæc studia incumbite.

Naturæ plus ad eloquentiam conferat an doctrina?

Fessum quies plurimum juvat.

Common-wealths are then like to flourish, when every one studies the good of all.

If ye desire to live in

peace, study the things which make for peace.

Many things which conduce to the fattening of the body, tend to the impoverishing of the wit.

Wise men will chiefly mind those things which make (*conduco*) for their own profit.

It is no easie thing to prove learned, unless we strive (*incumbo*) after it, with our whole mind, and all our study.

The better man that any one is, the more earnestly will he travel (*incumbo*) for the safety of the Commonwealth.

It becomes us to render many thanks to him, that hath bestowed (*confero*) great favours upon us.

It is fit, that after the study of Philosophy, a Scholar do betake himself to Theology.

It delights (*juvat*) a good Schoolmaster very much, that his Scholars prove learned and pious men.

No meat so delights me as that which I eat at home.

Unless

Unless you help (*juvi*) me both with your advice and money too, I am undone.

A little sleep after dinner help. (*atjuvi*) concoction.

It is pious to help a needy person in his distress, either with counsel, labour, or money.

I find nothing so to hurt (*ledo*) me a sickly man, as cold and foggy weather.

I had rather other men should hurt my good name, than I my conscience.

A pious person will have a care that he do not hurt (*offendo*) any ones credit, either with false lying or malicious truth.

Smock doth not more offend the eyes, nor a stink the nose; than corrupt speech offends both the ears and mind of a religious person.

¶ *Verba comparandi regunt Dativum: ut,*

Virg. Sic parvis componere magna solebam.

Fratri se & opibus & dignatione adæquavit.

* To this rule do also belong Verbs betokening to compare, as *comparo, compono, confero*.

† This Dative is of the word signifying that thing wherewith another is compared.

Whilest I compare (*compono*) former times with the present, I find some things are better now, and some things worse.

Ulysses thought scorn that Ajax should compare [*comparo*] himself to him.

It is not fit that a man of mean rank should compare [*comparo*] himself to great men.

He that compares the last days with the first, will find men not so simple, but more wicked.

All the wealth in the world is not to be equalized [*æqui*] to a good conscience.

No Roman but matches Cæsar with Alexander in point of Souldiery.

The goods of this world are not to be compared

pared to the goods of the world to come : those are perishing, these are enduring.

A truly humble man makes the meanest equal (*adequo*) to himself, and prefers not himself before the meanest.

Not all that equalize themselves with others, are always their matches either for riches or virtues.

For a mean man to equal (*equiparo*) himself to a great man, is as if a frog should strive to swell himself to the bigness of an Ox: the end will be his own bursting.

A wise man will forbear to equalize himself to others, because comparisons are odious.

Two singulars in construction are equal (*equivaleo*) to one plural.

Such a kingdom is a free mind, that no dominion in the world is equivalent to it.

¶ *Aliquando additur Ablativus cum Præpositione : ut, Comparo Virgilium cum Homero.*

I see not wherein he can err, that compares (*comparo*) Cicero with Demosthenes.

Philosophy is not to be compared with Divinity ; that is the maid, this is the mistress.

I shall compare (*confero*) your Uncle with Caius Gracchus.

You will do ill to compare things temporal with the things eternal.

None but a fool will equalize (*æquo*) himself with his betters.

Death makes no difference amongst men, but equals Kings with Beggars.

¶ *Aliquando Accusativus cum Præpositione ad : ut, Si ad eum comparatur, nihil est.*

Comparos

It is an unequal comparison when a dwarf is compared to a giant, or a mole-hill to a mountain.

Your gifts are indeed fair ones ; but if they be compared to ours, they are of mean account.

Few attain to such a degree

degree of excellence, that there is none to be compared to them.

What is your Eunuch to our Blackmoor? Nothing,

Davus is a nimble witted fellow, but nothing to Oedipus.

A Pike is a fine fish, but nothing to a Turbut.

¶ *Verba dandi & reddendi regunt Dativum* : ut,

Fortuna multis nimium dedit, nulli satis.

Ingratus est qui gratiam bene merenti non reponit.

* *To this Rule do also belong Verbs betokening to give or restore, as, dono, reddo, refero.*

† *This Dative is of the person or thing, to whom the giving or restoring is made.*

Do.

God hath given much to some, that they might have something to give to others: though most keep what they have to themselves.

Give God your soul that

is the way to save it; but to give it to the world, that is the way to lose it.

Give him that begs quickly, and let him not stay long for a little, nor a little for nothing.

Reddo.

To him that gives you any thing, render back in equal worth, though not in the same kind.

To him that hath left a pawn with you, it is horrible injustice not to restore his pawn when he hath paid his debt.

Unto Cæsar render the things that are Cæsars, and unto God the things that are Gods.

The letters you sent me, Tyro gave me.

Dedo.

He that gives up himself to the allurements of vices, and enticements of lusts, will hardly give his ears to a wise admonisher, or his mind to the instruction of vertue.

He that resigns himself wholly to God, yields himself into the hands of his friend; but he that gives himself up unto lusts

lusts, yields himself to his enemies.

Who gives up himself in his life time to sinful pleasure, it is just God should give him up after his Death to the Devil for punishment.

Tribuo.

Justice gives to every man his own.

None ought to attribute too much to himself, nor too little neither.

Though something is to be given to age, and something to office; yet more is to be given to vertue.

Largior.

If you give any thing to any one, give of your own and not of that which is anothers.

Give not too much liberty to young heads, for they will soon enough be apt to take it of themselves.

Give bread to the hungry, clothes to the naked, money to the needy, and you will hardly want either bread, or clothes, or money.

Mando.

He that in due season

commits seed to the ground, may in due season hope to receive fruit into his Barn.

He recommends himself to immortality, that commits things to writing, which will eternally be worth the reading.

He will prove the best scholar, who clearest understands what he reads, and commits sureliest to memory what he understands.

Concedo.

The best masters are the most unwilling to give children leave to play.

Give precedency to any one in honour, but to no one in vertue.

Give pardon to him, in whom there are signs of true repentance; for it is but a piece of humanity to err.

Ministro.

To the enraged fury give weapons.

When you serve anyone at table, do not give him over many cups, or over big.

It is great charity to give food to the hungry, but

but none to give drink to the drunken.

Suppedito.

What thanks can we give great enough to God who daily supplies us with abundance of all things, either necessary or convenient?

When another bears your charges, then be most sparing in your expences.

Commodo.

Excuse me if I do not lend you money, when I have not to serve (*suppedito*) my own turn.

Lend me your pen now, and I will lend you my ink afterward.

It shall be a pleasure to me to pleasure you in any thing, whom I see so ready to give [*commodo*] ear to vertuous instructions.

præbeo.

Give ear to the learned, honour to the aged, and faith to the experienced.

Shew your self gentle to him, who carries himself modestly towards you.

He soonest persuades men to be vertuous, who

shews them in himself an example of vertue.

Exhibeo.

Make work for no man needlessly, nor causelessly procure [*exhibeo*] him trouble.

If honour be not to be given to a fool, how many then will there be in the world, to whom we are to give no honour, especially if every wicked man should go for a fool?

Whilist Scholars shew a son-like obedience to a master, he cannot but shew a fatherly affection to them.

Impendo.

He that bestows time on his study, care on his business, labour on his work, may expect good fruit from such expence.

Restituo.

It is God that takes health from the strong, and restores health to the weak.

What was he but God, that was able to restore both sight to the blind, and life to the Dead?

Refero.

Nature says, Give like for like: but Grace says. Over-

Overcome evil with good.

Return hearty commendations to him, that remembers him kindly to you.

¶ *Hæc variam habent constructionem, viz. dono, impertio, aspergo, insterno, consulo, metuo, timeo, formido.*

Dono tibi hoc munus, dono te hoc munere.

Cic. Huic rei aliquid temporis impertias.

Ter. Plurima salute Parmenonem summum suum impertit Gnatho.

Aspergit mihi labem, aspergit me labe.

Instrahit equo penulam, instrahit equum penulâ.

Ovid. Ut piget infido consuluisset viro, i. e. dedisse consilium, vel etiam prospexisse.

Lucan. Rectorémq; raris de cunctis consulit astris, i. e. petit consilium.

Consule salutis tuæ, i. e. prospice.

Ter. Pessimè istuc in te atque in illum consulis, i. e. statuis.

Metuo, timeo, formido tibi, vel de te, i. e. sum sollicitus pro te.

Metuo, timeo, formido te, vel à te; scil. ne mihi noceas.

¶ *And almost infinite more, whose various constructions, by reason that our English words want variety of Cases, it is not possible to imitate; or at least so difficult, that I shall leave that to some Body else that is more at leisure.*

¶ *Verba promittendi ac solvendi regunt Dativum: ut,*

Cic. Hæc tibi promitto, ac recipio sanctissimè esse observaturum,

Æs alienum mihi numeravit.

* *To this Rule belong Verbs betokening to promise or to pay: as, promitto polliceor, solvo.*

† *Also Verbs of owing, as debeo.*

Promitto.

Promise to no man more than you can perform; and perform what you have promised to every man. He

He promis'd me mountains of gold, but they proved mole-hills of earth.

Polliceor.

I cannot promise you success in your design, but I do promise you my help towards the accomplishment of it.

What God promiseth to man, he ever performs, if man fulfill but the condition of the promise.

Spondeo.

He that suddenly promiseth marriage to a girl, may have time enough afterward leisurely to repent it.

Never marry any mans daughter, who on'y promiseth you a portion before marriage, but gives you none: the marriage once past, you may get the portion when you can catch it.

Recipio.

I expect that you live liberly, though distant from me, as you promised me when I was with you.

What you promised to God to do in your baptism, remember to be doing all your life long.

Solvo.

To every man pay that which you owe (*debeo*) him; money to whom money, thanksto whom thanks and help to whom help.

To him that gave us life we owe our life, and for him chearfully should lay down our life.

It becomes a Christian no less than a Heathen, to pay the last duties to a deceased Friend.

Appendo.

I owe Titius ten pounds, pray my father to pay him so much money.

Pay me the Money quickly, I am in haste for it.

Numero.

It is abominable injustice in any man, though practised by many, to exact that debt over again, which hath already once been paid him.

Unless subjects pay (*pendo*) tribute to the King, he cannot pay (*annumero*) wages to Souldiers.

Bid Babylo pay (*dinnumero*) twenty pounds to Dromo, and I will repay (*rependo*) him them again.

¶ *Verba imperandi & nunciandi. Dativum requirunt: ut,*

Hor.

Hor. Imperat aut servat
collecta pecunia cuique.

Quid de quoque viro, &
cui dicas, saepe caveto.

Dicimus tempero, mo-
deror tibi & te.

Refero tibi & ad te.

Item, refero ad senatum;
i. e. propono.

Scribo, mitto tibi & ad
te.

Do tibi literas, ut ad
aliquem feras.

Do ad te literas, i. e.
mitto ut legas.

* To this Rule do also be-
long Verbs betokening to
command or shew: as, im-
pero, indico, monstro.

(I) Imperandi Verba.

I know not how he
should rule (*impero*) his
children well, that cannot
rightly rule himself: nor
how he should as he ought
rule the Church of God,
that cannot as is fit rule
his own house.

He that can rule his own
affections, is the fitter to
rule other mens actions.

He that can rule his
own spirit, is fit to rule
the world.

I wait to see whether

you will command me any
thing.

I will command you
nothing of troublesome
work.

Command that prating
fool silence.

It is usual with conque-
rours to command con-
quered Cities Hostages
and Tributes.

Cæsar commanded (*ju-
deo*) his souldiers, that
none of those Captives
should be abused, nor miss
any thing of the rs.

So faithful a servant is
he, that do but bid him,
and he will go to Heaven
or Hell for you.

A master may command
his servants many things,
and yet have his business
much neglected for all that.

What do you command
me? This I command you,
to go home and have a
care of your health.

If this be all you will
command me, then I bid
you farewell.

I bad (*precipio*) him
whom I sent to you, to
watch a time to deliver
you my letter.

He that expects what
God

God hath promised him, must remember to do what God hath commanded him.

Let a father command his child what he will, a good child will do what is commanded him by his father.

He best knows how to rule over (*dominor*) his inferiours, who hath first learned to obey his superiours.

If an elder ought not to lord it over his brethren much less ought a brother to lord it over his elders.

None so proudly domineers over Princes, as a slave raised to honour from amongst Beggars.

If you would have any thing done as it should be, put it (*mando*) to one that is such as he ought to be.

I charge you to look well to my fathers concern.

Cæsar by letter gave great charge to Trebonius not to let the Town be storm'd.

I thought I had put the business to a skilful man,

and I put it to a very great blockhead.

When a master charges (*edico*) his scholars not to stir any whither out of their seats, he deserves to be whipt that will not keep his place.

Bid the scholars make no noise, whilst the Master is expounding a lesson.

Give the servants charge not to be to seek when they shall be called for.

Let there be a Censor, who may teach men to rule (*moderor*) their wives. *Cic. l. 3. de rep.*

If I cannot rule my tongue, I will rule my purse.

Never let him pretend to be a master of reason, who cannot rule his passion.

Get you in, be not troublesome, rule (*tempero*) your tongue. *Plant. Rud. 4. 7.*

Let us make them privy to our actions, who are to govern our age.

I cannot rule my self, but that I must produce one example of Antiquity.

At feasts rule your appetite, in mirth your joy, in anger your hands, in all things your self.

(II.) *Nunciandi.*

Never be forward to tell (*nuncio*) to any one bad news, for it will come fast enough of it self.

We have been told many things, in which there has been no truth: whence we should learn, not to be too hasty to believe every report that is told us.

You will be glad of the news that I shall tell you; your brother George is well and Gerard brings you commendations from him.

If you find any mans friendship a snare to you, to draw you into sin, renounce it (*renuncio*) as speedily, and yet as civilly as you can.

Do not believe every thing to be so bad as it is told you; for fame is a liar, and many love to make things worse than they indeed are.

If any thing of evil be like to befall your friend, it

will be a point of friendship to give him timely notice.

He is very wary and wise, that says (*dico*) nothing to any man, but what he matters not if it be told to every man.

What is told you in secret, be not so base as to speak in publick, unless permitted.

Never declare (*declaro*) your mind to a man that you think will betray you: so will you be out of both danger and fear.

When times of tryal come, and necessity lies upon you, fear not to declare your religion to the world.

He is not over easily to be trusted with your secrets, that over hastily discovers (*aperio*) his own to you.

When you are sure your friend is faithful, then open to him your whole heart and soul: but try before you trust.

Expound (*expono*) me this riddle, who was Melchisedechs father, and you shall be my great Apollo.

Declare your counsel to none but a wise man, nor discover your faults to any but a good man; that will give you sound instruction, this faithful admonition.

When you unfold (*explico*) your mind to a friend, do it openly and plainly: he will the easier believe you, and the less suspect you.

When you make an Historical narration, set things forth to your Auditors in proper method; they will the better understand them, and the longer remember them.

He cannot shew (*monstro*) to another the way to eternal life, who hath not first learned it himself.

In that Journey be sure you ask counsel of a wise and faithful guide.

Who hath seen and drunk of the fountains of wisdom himself, he can better shew them unto others.

He that discovers (*indico*) not treason to a fitting person in due time, renders himself guilty of the crime not discover'd.

Never tell in anger a secret to an Enemy, which was in love to you committed by a Friend.

Signifie (*significo*) to me your mind by letter, and I will readily do your desire.

If I did not in my last letter acquaint you with it, your friends here are all well, and remember them to you.

Never shew (*ostendo*) to your children, how much you love them, nor to your Enemies, how much you fear them.

He that shews his treasures to a stranger, betrays himself to spoil, and invites a robber.

To preach liberality in a covetous man, is to tell (*narro*) a tale to a deaf man.

He that to some men tells strange things, makes himself liable to be accounted a lyar, though the thing he tells them be true.

Never open (*patefacto*) your ear to be a flatterer, nor your mind to a babler.

If you expect a full pardon from God, then fully declare your faults to God.

+ To Verbs of commanding may be added Verbs of persuading; particularly *suadeo* and *persuadeo*; as *Tu quod ipse tibi suaseris, idem mihi persuasum putato.*

Never persuade (*suadeo*) another to that which you dislike your self.

Some men are so incredulous, that you shall not persuade them, even though you have persuaded them.

¶ *Verba fidendi Dativum regunt: ut,*

Hor. Vacuis committere venis Nil nisi lene decet.

Mulieri ne credas ne mortuæ quidem.

* To this rule also belong Verbs betokening to trust: as, *fido, confido, fidem habeo.*

† To this rule may be added Verbs of distrusting: as,

Diffidentem rebus tuis, Cic. in Pison.

Ne viderer liberalissimi hominis voluntati erga me diffidere. Cic.

Do not believe (*credo*) any man concerning your self; more than you believe your self: men will flatter, and lye too, to please.

Though you be fair, yet do not too much trust to your beauty; like a flower 'tis frail.

The timorous mariner puts no trust (*fido*) in painted ships: the sea hath neither ears nor eyes.

He is never like to prove wise, that trusts too much to his own wit.

In times of danger 'tis safer to trust to (*confido*) divine providence than human prudence; man sees but some things, God all.

He that puts confidence in his wealth, trusts to a brittle good, obnoxious to the injuries of fortune violence and fraud.

I almost believe (*fidem habeo*) him that said, the Sun stood still, and the world

world turned round ;
though if I should say it,
many would give little
credit to me.

You had better trust
an honest mans word,
than a knaves bond : an
honest man will not de-
ceive though he could, a
knave will if he can.

Whilest there is a pro-
vidence of God, I will
never distrust (*diffido*)
his care for the preser-
vation of his Church.

I will sooner distrust
my own memory, than
your honesty.

¶ *Verba obsequendi &
repugnandi Dativum regunt :*
ut,

Semper obtemperat pi-
us filius patri.

Qua homines arant,
navigant, ædificant, vir-
tuti omnia parent.

Ipsam hunc orabo, huic
supplicabo.

Perf.—Venienti occur-
rite morbo.

Ignavis precibus fortu-
narepugnat.

* To this Rule do also
belong Verbs betokening to
obey or be against : as, O-

bedie, Adulor, Repugno.

Hardly will he ever
attain to any great Mea-
sure of learning, whose
nature is against (*adver-*
sus) it.

Labour as much as in
you lies to be cross to no
man, but an evil man ;
nor to him neither, but
in his evils.

Stir up no man to sin,
nor flatter (*adulor*) any
man in his sinning.

To flatter any man ar-
gues guilt of sin, or base-
ness of Spirit.

Reason ought to wait
(*ancillor*) upon faith, as a
maid on her Mistress.

It is as base for reason
to be a servant to passion,
as for a man to a beast.

That Chaplain that flat-
ters [*assento*] his Lord in
his sins, to the ruin of
his Soul, damns two per-
sons at once by one fault,
himself and his Lord.

It is a miserable thing
for a Minister to be in such
a living, as he must either
flatter his people in, or
lose his living.

Never

Never believe other, but that he who flatters [*blandior*] you, will deceive you.

How much soever others flatter you believe your self to be no better than your own conscience judges you.

In point of honour ever give place [*cedo*] to your betters.

Never let your reason yield to your passion; for so you will unman your self, and turn beast.

In all our mountrains none but Amyntas dares to contend (*certo*) with Damon; that is, an Owl with a Swan.

How pleased is the Husbandman to pluck pears of his own grafting, and the grape contending for beauteous colour with the purple?

He may attempt any thing confidently, and perform many things successfully, who hath fortune to wait (*famuler*) on him at his beck.

It is well when Humanity waits as a servant on Divinity, not when Divinity on Humanity.

It is a vain thing to strive (*luctor*) with death; he Conquers all he encounters.

A truly Godly man will strive against Sin to the death, and rather die than yield to it.

He is no good son that will not do as his father will have him (*morigeror*) in all befitting things.

To humour some great men, though not good, is some mens way to earthly preferment; but whether it be the way to heavenly preferment, let themselves judge.

In all things lawful and honest, it becomes the subject to yield Obedience (*morigero*) to his Prince, even as the son to his father, or the servant to his master.

Hardly will that scholar ever prove a good man, that gives not obedience whilest at school [to his Master].

We ought to obey (*obedio*) God rather than man; yet ought we to obey Man for God sake, when mans commands are not contrary unto Gods.

Let the first Lesson thou teachest thy Child be, to obey thee; the second may be what thou wilt.

Never follow (*obsequor*) the pleasure of another so far as to sin with him, unless you can be contented also to be damned with him.

If the custom of a place into which you come, be not sinful, rather mildly follow it, than morosely resist it.

It is not enough that we obey (*obtempero*) the easie commands of God, unless we obey the hard ones too; nor that we obey him in some things, unless we obey him in all things.

A mercenary obeys the commands of God for gain. he that is religious for conscience, a slave for fear, a son for love.

A wise woman will ever suspect him the most, that flatters (*palpo*) her the fairest.

Many get much by flattering great persons in this world; but what they will get in the world to come, God knows.

It is a shame, that when brutes, which know not their Creator, do obey (*pareo*) him, man that knows him should be disobedient to him.

He that out of conscience obeys the laws of God, will readily obey the commands of his Prince: but he will not much obey either his Prince or his God, that much obeys his own affections and lusts.

Do nothing that fights (*pugno*) either against honour or conscience.

He is unworthy of love, that fights with love.

If any body speak any thing against the good of his Country, no marvel if all gainsay (*reclamo*) his speech.

Though you were my brother, yet if you should side with iniquity, I should gainsay you.

Never gainsay (*refragor*) the truth by whomsoever spoken.

Truth is truth in the mouth of a devil.

None but bad men resist the making of good Laws.

It is not necessary always to struggle (*reluctor*) against every thing that is said, though the Truth of the speech may be doubted.

Strive not peremptorily with a superiour in discourse, though his opinion differ from yours.

Yield to any proposal, that shall be just and merciful; but resist (*repugno*) every thing that shall be unjust or cruel.

To resist a multitude is much like to striving against a stream, or beating straws against the wind.

They that resist (*resisto*) higher powers, ordained of God, shall receive to themselves Damnation.

Many evils are to be yielded unto, but sin resist to blood and to death.

It is a wise mans part to serve (*servio*) the time, if he can keep a good conscience whilest he doth it.

Serve God, and let the world run on wheels.

¶ At ex his quadam cum aliis casibus copulantur: ut,

Ad amorem nihil potuit accedere.

Hoc accessit meis malis.

Illud constat omnibus, seu inter omnes.

Ter. Hac fratri mecum non conveniunt.

Juv. Sævis inter se convenit urfis.

Ausculro tibi, i. e. obedio.

Ausculro te, i. e. audio.

Adamas diffidet magneti, seu cum magnete.

Certat cum illo, & Græcanicè illi.

Catul. Noli pugnare duobus, i. e. contra duos.

Virg. Tu & dic, mecum quo pignore certes.

† Not some only of these, but most, if not all, and many more besides, have their variations of construction unexemplifiable in English, for want of variation of English Cases; therefore I pass them by.

He that would see their variations, may consult the Oxford Grammar, where there is a large Catalogue of them.

¶ Verba minandi & irascendi

*Scendi regum Dativum: ut,
Utrique mortem minatus est.*

Ter. Adolescenti nihil est quod succenseat.

** To this rule do also belong Verbs betokening to threaten or to be angry with: as, minor, indignor, irascor.*

Never threaten (*minor*) to any one more than you can do: it brings you under contempt.

Though a Tyrant threaten you death, yet dare to be just: you must die once, and you can die but once.

Catiline, that threatened (*minor*) fire and sword to Rome, failed of his purpose, and was cut off: so may other like Traytors to him.

It is not good for either a Father or Schoolmaster, to be always threatening Children: it either disheartens them, or hardens them.

That child contracts a double guilt upon himself, who does a thing, which

yet his Master or his Father hath charged (*inter-minor*) him not to do.

Alas, it is sad to think, how often men do those things, which God hath threatened them Eternal death for doing of.

Irascendi.

Be angry (*irascor*) at mens faults, but hate not their persons.

Happy is he, that so is angry at evil men, as not to sin against the good God.

Xerxes being angry (*indignor*) at the Sea, whipt it and threw fetters into it, which none but a child, or a fool, would have done.

It is an hard thing to be angry at others, and not hurt ones self.

God is angry (*succenseo*) at men for nothing but sin, ah, who would do that which God hates!

Good men are much more vehemently angry at themselves for their own faults, than at other men for theirs.

He deserves to be left to himself, that is angry (*offendor*) with his friends, which

which give him good Councel.

The more innocent you are, be the less offended at the reproaches of an enemy : for God heareth and judgeth.

¶ *Sum cum compositis, prater possum exigit Dativum : ut,*

Rex pius est reipublicæ ornameto.

Mihi nec obest nec prodest.

Hor. Multa petentibus desunt multa.

* *Also sum with his compounds, except possum.*

Many have estates to do well with, but they want (*absum*) hearts.

So speak of your self, that your words may be without envy.

Refuse not to stand by (*adsum*) a friend in his danger.

He is an ill patron, that when he should assist his client in the court, is to seek in the ale-house.

He that wants (*desum*) wit or money, should ne-

ver go to law with him that hath either.

Be not wanting to do your duty and office, and for the rest trust God.

Despise not little things; for even in little things there is (*insum*) a proper prettiness.

Let truth be always in your speech, and you will the oftener be believed.

A tender hearted person hates to be present (*intersum*) at any cruel action.

When a righteous person courageously suffers for the truth and glory of God, it is a fight which God himself will design to be present at.

If you will do no good your self, yet hinder (*obsum*) not another that will.

Other mens glory hath hurt many men, but their own tongue more.

Ever strive to be as much before (*prasum*) others in vertue, as you are behind them in dignity.

Whether you be in Authority (*prasum*) over any Province or City, or

have the oversight or chief managery (*præsum*) of any great affair, do well and fear not.

What shall it profit (*prosum*) a man to win the world and lose his Soul?

Evil arts little profit the Artificer.

He lives to little purpose, that neither does good to others, nor himself.

He may have a wound under (*subsum*) his skin, even in his heart, who outwardly appears sound enough.

That I am silent, is not because I have not what to say; but because I think it better to say nothing, than to talk amongst fools, which is much at one as to chatter with daws, or gabble with geese.

What remains (*super-sum*) to him worth keeping, that hath lost his honour and his conscience?

If I overcome this labour, and God send me life, I may yet do more than as yet is done.

¶ Also to this rule belong some Verbs compounded with *satis*, *bene*, and *male*: as, *satisfacio*, *bene-facio*, *malefacio*.

It is but fit, that who stands suit in the Court, he should put in sureties (*satisdo*) to the Court, to pay that he is condemned in.

It is very fit that he who hath endamaged another, and hath not made satisfaction for it; should put in sureties to the plaintiff, to pay the damage he hath not satisfied for.

It is easier to satisfy (*satisfacio*) a mans own duty, than other mens expectation.

Choose rather to satisfy your own conscience, than the will of others.

I have a great desire that Titus may be satisfied (*satisfacio*) I pray you consider how he may be satisfied.

A longing mind is seldom satisfied, unless the thing desired be enjoyed.

Bless (*benedico*) God for all things; that's the way

way to have him bless thee in all things.

Bless (*benedico*) the Lord, O my soul, and all that is within me bless his holy Name.

Be glad to do a good turn (*benefacio*) to another, when by so doing you shall not hurt your self.

Whom will he do good to, that will not do good to his own Soul?

Good is done (*beneficio*) to many by the Prince, who yet give him little thanks for it.

He that is benefited by another, is taught by nature it self to requite his kindness.

Among the Jews he that cursed (*maledico*) God or the King, or his Father or his Mother, was to be put to death.

To rail on an absent person, is as dirty a thing as it is common.

The best revenge you can take on him, that has done you an ill turn (*malefacio*) is to do him a good turn.

If against your will you have done a shrewd turn

to any, be willing to satisfy him for the harm you have done him.

That stepsons are so oft mischiefed (*maleficio*) by stepmothers, should keep widowers, who have Children from second marriages.

By none is a Man so much mischiefed as by himself.

¶ *Dativum postulant Verba composita cum his Prepositionibus, præ, ad, con, sub, ante, post, ob, in, inter.*

* *Finally, certain Verbs compounded with these Prepositions, præ, ad, con, sub, ante, post, ob, in, and inter, will have a Dative Case, as, præluceo, adjaceo, condono, suboleo, antesto, posthabeo, objicio, insulto, interfero.*

† *The English rule well corrects the Latine, by putting in the word certain; for not all Verbs compounded with these Prepositions do govern a Dative Case; e.g. alloquor, invenio, occido, subeo, &c.*

And there are other Prepositions ; with which when they are compounded, some Verbs govern a Dative Case: as,

Circum. Terna tibi hæc primum triplici diversa coloris Licia circumdo.

Virg.

So *Ex.* Miramur hunc hominem tantum excellere cæteris. *Cic. pro Leg. Manil.*

So *Super.* Gloriæ suæ supervixit. *Plin. V. 2. ep. 1.*

And most of these have an Accusative with their Dative.

Præ.

It is the wisdom of a Prince to set none over (*præficio*) a province but a worthy person.

How becoming is it when persons, that are over (*præsum*) others in virtue, are over them also in honour.

He that can command himself, is fit to rule (*præfideo*) the world.

A good man will prefer (*præpono*) the safety of his country before his own life.

Then the business goes on readily, when what

the master of the family commands (*præcipio*) others, he does himself.

Never prefer (*præfero*) profit before honesty: none but a knave does so.

¶ *Sed præco, prævinco, præcedo, præcurro, præverto, prævertor, Accusativo junguntur.*

† So *præcipito, præfari, præsentio, præsumo, præsentio, præoccupo, prætereo, &c.*

Never set (*admolior*) your hand to that, which your heart is against.

It is a Temptation to covetousness, when one mans fruitful fields lie by (*adjaceo*) another mans house.

It is an aggravation of misery, when this also is added (*accedo*) to a mans evils, that he is not pitied by any.

† But *accuso, adamo, adjuro, adjuvo, alloquor, and many more govern an Accusative Case.*

A true Friend will grant (*concedo*)

(*concedo*) to his friend what he pleases.

More will forgive (*concedo*) an offender a fault, than a debtor money.

† But *comedo*, *commereo*, *comminuo*, *commoneo*, *concelebro*, *concoquo*, *concutio*, *condenso*, *conjuro*, and many others govern an Accusative Case.

A wise man many times perceives (*suboleo*) a coming evil long before it comes.

As God helps (*subvenio*) us all, so we should every one help another.

It is pleasant in the heat of summer to come (*succedo*) into a cool cave.

† But *subigo*, *subeo*, *sublego*, *sublevo*, &c. govern an Accusative Case.

An ambitious Prince prefers (*antefero*) the unjustest war before the most just peace.

He that understands the advantages of true friendship, will prefer (*antepono*) that before other things, as much as a miser prefers money before virtue.

Which of those orators will you prefer before him?

I had never either preferred any man in the world before you, or compared any with you.

Cicero far outwent (*antecedo*) all others of his time in eloquence; and few outwent (*antecello*) him in diligence.

— qui eloquentiâ ceteris antecellit. *Cic. Orat. I. pro Cornel.*

Prostremo septimam quæ septem & viginti partibus antecederet primæ. Cic. de Universo, c. 7.

† But *antecapio*, *anteoccupo*, *anteverto*, &c. govern an Accusative Case.

He is unworthy of grace, that less esteems (*postpono*) it than gold.

It shews a sordid mind to set less (*posthabeo*) by honour than wealth.

He that objecteth (*objecio*) any thing to another may expect to have something objected (*abjicio*) to himself.

He that will not turn (*obverso*) his face to instruction, should turn his back to correction.

† But many Verbs compounded with *ob* do not govern a Dative Case: as, *obeo*, *oberro*, *obduresco*, &c.

To cast out the evils of sin which are in us, is the way to escape the evils of punishment, which hang over (*impendeo*) us.

He that gapes (*inhio*) after riches, should not follow (*inhareo*) after pleasures.

† But Infinite Verbs compounded with this Preposition do not govern a Dative Case; as, *inesco*, *instigo*, *instruo*, &c.

It is better being at (*intersum*) a funeral than a feast.

It is ill manners for an inferior to interrupt (*interloquor*) his superior whilst he is speaking.

It is a great grief to pious men, that evil in their devotions, evil

thoughts come between (*intervenio*) their good desires.

† But many Verbs compounded with this Preposition, as well as with others, do not govern a Dative Case at all, or not but with an Accusative.

¶ *Pauca ex his mutant Dativum aliquoties in alium casum: ut,*

Quint. Præstat ingenio alius alium.

Multos viros anteit sapientiâ.

Ter. In amore hæc insunt vitia.

Plin. Interdico tibi aqua & igni.

† It might better have been said *Multa*.

He that excels (*præsto*) others in desert, should excel them in reward.

Many come short of others in wisdom, that go before (*anteo*) them in wealth.

Even in pleasure there is (*insum*) weariness, and in laughter madness.

Forbid (*interdico*) him your presence, that when present

present with you tempts
you to evil.

¶ Est pro habeo Dativum exigit : ut,

Pers. Velle suum cuique est, nec voto vivitur uno.

Virg. Est mihi namque domi pater, est injusta no-verca.

* This Verb sum, es, fui, may oftentimes be set before habeo, and then the word that seems in the English to be the Nominative Case shall be put in the Dative, and the word that seemeth to be the Accusative Case shall be the Nominative : as,

Est mihi mater, I have a mother.

Non est mihi argentum, I have no money.

But if sum be the Infinitive Mood, this Nominative shall be turned into the Accusative : as, Scio tibi non esse argentum, I know thou hast no money.

He that hath (sum) credit and no money, is better than he that hath money and no credit.

Every man hath his manner of living, nor do all live alike.

Though we, who live in country cottages, have not court dainties; yet have we mellow apples, and sweet butter and soft cheese.

They who commit secret sins, have their secret stings.

If thou hast a clear conscience, matter it not much if the world asperse thee with reproaches; so they did the Lord Jesus, and Saint Charles.

Though you have the power to do evil, yet do not have the will to do it; it is not the power, but the will to sin, that makes guilty.

¶ Huic confine est suppetit; ut Hor. Pauper enim non est, cui rerum suppetit usus.

Whilest you have life, if you have strength, be still doing good.

Temporal works have eternal rewards.

Though you have not money, yet if you have wit you will find a way to live.

Live

Live handsomly if you have enough to spend; but let not your expences exceed your Revenues, that's the ready way to beggary.

¶ *Sum cum multis aliis geminum adsciscit Dativum : ut,*

Exitio est avidis mare nautis.

Speras tibi laudi fore, quod mihi vitio vertis?

Nemo sibi mimos accipere debet favori.

Also when sum hath after him a Nominative Case and a Dative, the word that is the Nominative Case may be also the Dative : so that sum may in such manner of speaking have a double Dative Case : as,

Sum tibi praesidio.

Hec res est mihi voluptari.

And not only sum, but also many other Verbs, may in such manner of speaking have a double Dative Case, one of the Person, and another of the thing : as

Do tibi vestem pignori.

Verto hoc tibi vitio,

Hoc tu tibi laudi ducis,

Let that be (*sum*), your chiefest care, how to secure to your self a happy eternity in another world.

That they can swagger others out of their right, that some men take (*duco*) to be a praise to themselves.

Never fear, that ever any man will turn (*verto*) your good carriage to your dispraise.

If you doubt my return, I will give (*do*) you my cloak for a pledge.

It is age that gives (*indo*) a man the name of Senator.

A wise man makes (*habeo*) it his study, how to pass through this world with least offence.

Let your house be always open (*pateo*) for an entertainment to poor strangers.

Whilst God is a guard to you, fear not what man or devil can do against you.

I should be glad to come (*venio*) a comfort to you, but should be loth to be a trouble to you.

How

How came your name
to be Menæchmus, or his
Menedemus?

¶ *Est ubi hic Dativus*
tibi, aut sibi, aut etiam
mihi, nullâ necessitatis, at
festivitatis potius causâ
additur: ut,

Ego tibi hoc effectum
dabo.

Ter. Expedi mihi hoc
negotium:

Suo sibi hunc jugulo
gladio.

† The two former exam-
ples of the Rule are imita-
ble, viz. Ego tibi — and
Expedi mihi — But there
seems to be no Pleonasm in
them.

While he brings me out
Tongillus, what does me
Celsus, think you?

Go you and get your
supper, and I will go and
get me my breakfast,
for I have not eaten to
day before.

† But the third, *Suo*
sibi — is such a Pleo-
nasm as our English Lan-
guage I think admits not of,
however used by several La-
tin Writers, viz.

Teren. The Author of
this Sentence.

Adelph. ac. 4. sc. 8.

So Plaut in Captiv. ac.

1. sc. 1. *Suo sibi succo vi-*
vunt, ros si non cadit.

So Apicius l. 5. *Suffun-*
dis jus de suo sibi; and *Suo*
sibi jure pertangis.

And Petron. *Panem au-*
topyrum de suo sibi, p.
251.

And so I let it alone.]]

Accusativus post Verbum.

The Accusative Case.

Verba Transitiva cu-
juscunque generis, si-
ve Activi, sive Com-

munis, sive Deponentis, exi-
gunt Accusativum: ut,

Hor. Percontatorem fu-
gito, nam garrulus idem
est.

Id,

Id. Nec retinent parula commissa fideliter aures.

Virg. Imprimis venerare deos.

Aper agros, depopulatur.

¶ *Verbs Transitives* are all such as have after them an Accusative Case of the doer or sufferer, whether they be Active, Commune, or Deponent; as,

Ufus promptos facit.

Fœminæ ludificantur viros.

Largitur pecuniam.

Oppression makes (*facio*) a wise man mad.

My son, fear thou God and the King, and meddle not with them that are given to change.

A good conscience affords comfort in the worst of conditions; lose not that Jewel.

I do not think my self worthy (*dignor*) of that honour you put upon me.

Love the tongue that reproves you, and kiss the rod that corrects you.

Who will get (*adipiscor*) true glory, let them

execute (*exequor*) due Justice.

Well did the Roman virtue deserve (*mereor*) the empire of the world.

Tormenting cares follow (*sequor*) increasing wealth.

He sells his liberty, who accepts a kindness which he cannot require.

¶ *Quinetiam Verba, quamlibet alioquin Intransitiva atque Absoluta, Accusativum admittunt cognatæ significationis; ut,*

Cic. Tertiam ætatem hominum vivebat Nestor.

Virg. — longam incommitata videtur ire viam.

Plaut. Duram servit servitutem.

¶ *Also Verbs Neuters* may have any Accusative of their own signification; as,

Endymionis somnium dormis.

Gaudeo gaudium.

Vivo vitam.

† *And whensoever they are taken actively; as in Ter. Los ruerem.*

They

They that serve sin,
serve (*servio*) a base service,
and for a base reward.

Who truly serve God,
they may rejoyce [*gaudeo*]
a solid joy.

He goes (*eo*) a long journey,
that always goes on
and never returns.

I should the easilier
forgive you this fault, if
you had not long ago plaid
the like prank (*ludo*.)

Mad [*insanio*] are they
of a merry madness, that
go singing and dancing to
damnation.

He sleeps [*dormio*] a
long sleep, that never wakens.

You must rage up your
rage, before you can understand
or will hear reason.

He that travels in the
road of sin goes a foul way.

He runs an ill race,
that runs to Hell.

He lives an uncomfortable
life, that has lived
till the world is weary of
him, and he of the world.

He that serves a cunning
Master, had need

well understand (*calleo*)
his meaning.

He courts a Robbery,
that cracks of (*crepo*) his
wealth.

Surely he is proud of
rags, that cracks of poverty.

In the golden age, if you
will believe the poets, the
oaks sweat (*sudo*) honey.

What a fine life would
Women live, if all men
loved (*amo*) their Wives,
as some men love (*ardeo*)
their Misses?

¶ *Hunc Accusativum
mutant Authores non raro
in Ablativum; ut,*

*Plaut. Diu videor vitam
vivere.*

*Ire recta via. Suet.
Morte obiit repentina.*

† *That is, some of these
Neuters, which govern an
Accusative Case of a word
of a cognate original, or agreeable
signification, are found in Authors
with an Ablative after them.*

After I went from (*cedo*) Church,
I went (*eo*) the right way to the School.

He

He that being sick is desirous of death, and prepared for it, thinks himself to live long in this life.

That you may not die a sudden death, live a pious life.

At the conversion of a sinner on earth, the Angels rejoyce with Joy in Heaven.

A Father cannot but grieve with a very great grief, to see his Son cut off in the midst of his years, and in the midst of his Sins, both at once.

¶ *Sunt quæ figuratè Accusativum habent : ut,*

Virg. Nec vox hominum sonat, ô Dea. certè !

Juv. Qui Curios simulant, & Bacchanalia vivunt.

Hor. Pastillos Rufillus olet, Gorgonius hircum.

† That figure, I suppose, is an Enallage, whereby a Noun is put for an Adverb, viz.

Hominem for humanè, i.e. humano more.

Bacchanalia for Bacchanaliter, or more Bacchanalium.

Hircum for hircinè, more, hircino.

† This is hardly imitable in English.

Your speech may be elegant in the composition, but it sounds strange in the pronunciation; and as to me seems somewhat clownish.

They did but flatter Herod who in their acclamations said, his speech did sound a God and not a Man.

I never greatly like their company who are always smelling of Balsam or Cinamon.

Vespasian thought his money smelt well, for all his son Titus said it smelt of piss.

They are better exercises that smell of the camp, than those that smell of the kitchen.

† Vivo in this use hath sometimes a Nominative Case after it; Quid mihi igitur tuades? Ut vivam Mænius? *Horat. sat. l. 1. 1. ferm. 1.* Ut perhaps is understood: and so it follows

ib.

ib. aut sic, ut Nomentanus.

Duo Accusativi.

¶ Verba rogandi, docendi, vestiendi, duplicem regunt Accusativum : ut,

Tu modò posce Deum veniam.

Dedocebo te istos mores.

Ridiculum est te me admonere istud.

Ter. Induit se calceos, quos prius exuerat.

¶ Verbs of asking, teaching, and arraying, will have two Accusative Cases ; one of the sufferer, and another of the thing : as,

Rogo te pecuniam.

Doceo te literas.

Quod te Jamdudum horror.

Exuo me gladium.

First ask (*rogo*) God grace, then other things.

To tell me of my faults when I do amiss, this is a thing which I desire you most earnestly.

In a doubtful matter, before you deliver your own judgment, ask others their opinion.

He that was not affraid to sin against God, should not be ashamed to ask (*posco*) him pardon.

It is no wrong for a creditor to demand his own money of his debtor.

A fool may ask (*interrogo*) a wise man many things hard to be answered.

Socrates asked a certain little lad some Geometrical things.

Do not ask (*flagito*) too large things even of a potent friend.

Never deny to an Enemy an easie thing, which he requires of you ; nor to a friend a hard thing, so it be an honest thing.

I importune (*laceffo*) the Gods for nothing above this, nor do I sollicite (*flagito*) my potent friend for larger things.

Never desire (*obsecro*) a friend any thing, but what is just and honest.

I am in great need else I would not desire you this, which you seem unwilling to do.

Had I asked (*oro*) you any great matter, you might

might have denied me.

He is shameless, that for one thing I ask him, asks me two.

I should be loth to ask (*percontor*) one any thing which he were unwilling to tell.

He that asks me my Opinion, has a mind to tell his own.

To teach (*doceo*) an ass letters and a fool wisdom is much at one.

Every seducer will pretend to teach you the good and the right way: have a care whom you hear.

Should Minerva teach (*edocceo*) you all her arts, they would not all bring you to Heaven without Christ.

He that teacheth you Heavenly things, is to be preferred before him that teacheth you earthly.

It is hard for a master at once to unteach (*dedocceo*) his Scholars wrong foundations, and to teach them right.

As a gardiner does as well pull up poysonous weeds, as plant wholesom

herbs: so a master must as well unteach evil manners, as teach good.

No wise man will pretend to teach (*erudio*) others an art, which he hath not learned himself.

A young twig is easily bent: teach your Son therefore the knowledge of his Duty to God, and your self, betimes.

What a Minister is long exhorting (*hortor*) his people, some for all that will not be brought to do

This I exhort you, Do well, and hope well.

This I warn (*moneo*) you, Give no ear to the first temptations to sin.

When I forget my duty, it will be a kindness to put me in remembrance of it.

If any one ask you counsel (*consulo*) of any thing advise him the best you can.

This I neither ask you, nor ask advice of you in it.

Use your Son not to hide (*celo*) any thing from you; so he will the more easily confess even his faults to you. What

What I have a long time hid from you, I will now tell you.

Put on your (*induo*) cloak, and boots, and spurs, and get on horse-back, and ride with all speed to Parnassus, and their strip (*exuo*) your self of them.

¶ This construction of these Verbs with two Accusative Cases, is in most, if not all, the least usual, if not also the least Latine.

¶ *Rogandi Verba* inter-dum mutant alterum Accusativum in Ablativum : ut,

Virg. Ipsum ob estemur, veniamque roremus ab ipso.

Ter. Suspicionem istam ex illis quære.

Sometimes the necessity of affairs enforces a man of a good estate to ask (*rogo ab*) many of a friend.

This religion demands of (*posco à*) you to live as you believe.

If you apply your self to liberal studies, consider what those studies

demand (*flagito à*) of you.

If it be lawful for me to intreat of (*obsecro à*) you, then I beg of you to hear me patiently.

My father commanded me to intreat (*oro à*) this of you, to come and dine with him.

Before you tell any man your opinion, inquire of (*percontor à, ab, ex*) him what is his.

¶ *Vestiendi verba* in er-dum mutant alterum Accusativum in Ablativum vel Dativum : ut,

Induo de tunicà, vel tibi tunicam.

Captum oppidum nomini induit, Flor. l. i. 11.

Ornatu Eunuchi induitur, Ter. Eun. Argum.

Hic armis exutos mittere sub jugum maluit. Flor. i. 16.

Exuere vestem alicui. Seneca.

Exuere se paterno agro. Liv.

When you are to take a journey, put on your Cloak in fair weather, that you want it
not

not in rainy weather.

Thales cloathed [*induo*] himself in summer with a thick cloak, in winter with a thin one, to keep him temperate.

Rather put on a poor naked beggar your own whole garment, than uncloath (*exuo*) him of his tattered rags.

Disrobe [*exuo*] your self of pride, and be cloathed with humility: so will you have made a good progress towards true Christianity.

† *These five Verbs* rogor, doceor, poscor, moneor, induor, *when Passives have an Accusative Case of the thing.*

Ille mihi de te multa rogatus abit. *Ovid. ep. 1.*

Is enim primus est ro-

gatus sententiam. *Liv. l. 37. c. 14.*

Docte sermones utriusque lingua. *Hor. l. 3. od. 8.*

Motus doceri gaudet Ionicus matura virgo. *Hor. l. 3. od. 6.*

Nec tantum segetes alimentaque debita dives Poscebatur humus. *Ovid. Met.*

Poscor & ipse mecum Lælapa. *ib.*

Sin quidpiam aut à te essem admonitus, aut à tuis. *Cic. l. 5. ep. 8.*

Nec ea, quæ ab ea monemur, audimus. *Cic.*

Protinus induitur faciem cultumque Dianæ. *Ovid. Met. l. 1.*

Induitur faciem tauri. *Id. Met. 2.*

Redit exuvias indutus Achillis. *Virg. Æn. 2.*

Ablitius

Ablativus post Verbum.

The Ablative Case.

QUODVIS Verbum admittit Ablativum significantem instrumentum, aut causam, aut modum actionis.

¶ All Verbs require an Ablative Case of the instrument, put with this sign [with] before it, or of the cause, or of the manner of doing.

[I.] Instrumentum.

Ut, Dæmona non armis sed morte subegit Jesus.

Hor. Naturam expellas furcâ licet, usque recurret.

Virg. Hi jaculis, illi certant defendere saxis.

Ferit eum gladio.

The primitive Christians overcame their Pagan Persecutors, not by weapons and wars, but by prayers and tears.

As the fisher draws fishes to him with a baited

hook, so the Devil draws souls to him with a painted Temptation.

Dogs defend themselves with their Teeth, and women with their tongues.

He is in an ill state, that holds a wolf by the ears.

Take him by the cloak, if you cannot by the neck.

You will hardly help a man in a fever to sleep, though you play by him on a gilded harp.

It was fine sure to hear Tityrus playing a country tune on a squeeking oar pipe.

If you lose at dice what you win at cards, where's what you got by playing at either?

To play at ball or bowls is gentile, and healthful also, if you follow not the sport over eagerly.

In antient times they wrote with graving irons in wooden tablets, or wax-

en rable books ; now they write with pens on paper or parchment.

— It is no easie thing to cut in two a whetstone with a razour ; yet, if we will believe the story, it was once done.

Souldiers are chastised with staves, Rogues with whips, Scholars with rods ; each accordingly as they have deserved.

(II.) *Causa.*

Ut Ter. Gaudeo, ita me dii ament, gnati causa.

Vehementer Irâ excanduc.

Hor. Invidus alterius rebus macrescit opimis.

Taceo metu.

Bees are best hived in hives platted of limber twigs.

The Cyclops hastened up thunderbolts of pliant masses.

May your Wife make you a father by a fair offspring.

He sent down from on high him that was begot of Maia.

Noble are they that are

formed of the seed of Princes, or sprung from the blood of Kings, if their vertue be equal to their birth.

Some cannot but weep for joy, and others cannot weep for sorrow : little joys speak, great sorrows are silent.

If you be suddenly in a heat with anger, continue not long in that heat least your fire grow to a flame.

Seldom are the dealings honest without, when the mind inwardly burns with covetousness.

It is a shrewd sign of guilt, when the breasts or the face is pale, or the tongue fumbles for fear.

No fitter punishment for an envious man, than to pine away at the prosperity of a thriving neighbour.

Though you would not give a beggar any thing for his own sake, yet give him something for God's sake.

A fool does many things for no reason, a wise man nothing but for good reason.

Brave

Brave men fight for life;
not for the sake of gain
but glory.

[III.] *Modus Actionis.*

*Ut, Mirâ celeritate rem
peregir.*

*Juv. Invigilate viri, ta-
cito nam tempora gressu
Diffugiunt, nullôque sono
convertitur annus.*

*Ovid. Dum vires annique
sunt tolerate laborem :
Jam veniet tacito curva
senecta pede.*

Summâ eloquentiâ cau-
sam egit.

It is better to dispatch
a thing with good advice,
than great speed.

The Heavenly orbs
are daily turned about
with infinite swiftness, as
the Philosophers tell us,
but yet with no noise.

Divine vengeance often
comes to us with a slow
pace, but always with a
sure.

Grey hairs steal upon
us with an unobserved ap-
proach ; so age, and death.

Some wits are easilier
drawn with gentle ma-
nage, than driven with
rough usage.

Should you plead a
cause with never so much
Eloquence, yet an upright
Judge will for all that pro-
nounce a righteous Sen-
tence.

¶ *Ablativo causæ & mo-
di actionis aliquando addi-
tur Præpositio : ut,*

*Baccharis præ ebrietate.
Summa cum humanitate
tractavit hominem.*

*Note, instead of the Ab-
lative of the Cause, some-
times is used an Accusative
with ob, proper, per.*

Whilst I think of the
sins and miseries of the
times, I cannot speak for
(*præ*) tears, nor joke for
care, nor sleep for fear.

At the return of peace
after war some men do
not more leap for (*præ*)
joy, and shout for glad-
ness ; than others stamp
for rage, and swear for
madness.

No good Prince will
draw his Sword against
his Subjects, but for (*de*)
great Cause, nor good

I Subject

subject against his Prince for any cause.

Then princes fight manfully, when they fight not for, *de*, rule, but for, *pro*, safety.

Seldom do fools commit any foolish act, but they are paid for, *ob*, their folly.

Where there is no repentance of a fault, then divine Justice will exact punishment for, *ob*, that fault.

Good men obey the laws for (*propter*) love of justice, evil men for fear of punishment.

Magistrates pardon many offences for (*propter*) the ignorance of the offenders.

It seems hard that one man should suffer punishment for (*pro*) the faults of another; but if it be voluntary, it is not unjust.

Children bear heavy wraths one against another for (*pro*) light hurts.

The better Orator you are, with (*cum*) the greater fear will you ever begin to speak.

The better bred that

you are with the greater courtesie will you treat those that address themselves to you.

Though you were not bred from (*ex*) me but from my brother, yet I shall love you as my child, if you do well.

From (*e*) earth, water, air, fire, all Elementary bodies do arise, and of these principles they are composed.

A labouring man sleeps as sweetly on a bed of (*de*) coarse flocks, as a man of ease on a bed of fine feathers.

It is a shame for persons descended from (*d*) Noble Ancestors to do ignoble things.

He affects antiquity much that boasts himself sprung from (*ab*) the Ancient stock of the Teucers.

It is a great injustice when men that perish through (*per*) their own wickedness, charge their perdition on Gods decrees who decreed many to perish for sinning, but none to sin that they might perish.

¶ *Quibuslibet Verbis subjicitur nomen pretii in Ablativo Casu ; ut,*

Teruncio seu viciorâ nuce non emerim.

Liv. Multo sanguine ac vulneribus ea victoria stetit.

¶ *The word of price is put after Verbs in the Ablative Case ; as,*

Vendidit auro.

Emptus sum argento.

It's sad that men should sell (*vendo*) those souls for money, which Christ purchased with his blood.

Such lovers are some of money, that they will sell their consciences, their credit, nay their country, their King and all for Gold.

He that buys (*emo*) hope with a price, many times repents his bargain.

Rather go without preferment, than buy it with a sinful or a sordid compliance.

I should be loth to buy a Mullet at six shillings, though the Romans paid dearer for it.

He that buys short plea-

sure with long pain, has no great reason to brag of his bargain.

A little victory hath often cost (*sto*) many mens lives.

He will hardly thrive of his Trade, who sells that for six pence, which cost him twelve shillings.

This book, as meanly as you think of it, stands me (*consto*) in gold ; and no doubt cost its Author a great deal of sweat and pains.

I ride on a Horse that stood me in ten pounds, and on a Saddle that cost me twenty shillings.

It is lamentable that Christian men should be sold (*veneo*) like beasts in markets, by Turkish robbers for money.

A House is to be sold for five hundred pounds, whose building cost the seller a thousand ; what got the builder by his House?

I value this Orchard at sixscore pounds, but because I am in need of money, you shall have (*habeo*) it if you please for an hundred.

That Inkhorn is worth more than you bid for it, but take it for six pence.

It goes well with the Husbandman when barley is (*sum*) at five Shillings a bushel; but ill with the Cottager.

In some Countries water is at greater rates than wine.

He may spend the more in his house, that lives in a House which he hires (*conduco*) at a low rate.

He that wages War with Souldiers hired with money, must no longer expect their service than he pays them their wages.

He is a good Landlord, that lets (*loco*) Farms for thirty pounds a year, which are worth three-score.

In Cities of great traffick little Houses are let for great rents: but in other Towns a man may dwell (*habito*) handsomly for twenty pounds a year.

At what price should we value (*estimo*) those souls which God created by his power, and Christ redeemed (*redimo*) with his blood,

He is not wise, that having sold his house for an hundred pounds, will not redeem it when he may for fifty.

Young heirs that have Estates left them, and know not what pains and care the getting of an Estate costs, commonly sell (*adaico*) their lands for small prices.

At a low rate is the pains of a Schoolmaster prized (*liceo*) when a man will give more for dressing his horse than for teaching his Son.

No marvel if the world be full of vice, when virtue is prized by all at a low price.

A moderate man may eat well, and drink well, for three hundred pounds a Year.

¶ Vili, paulo, minimo, magno, nimio, plurimo, dimidio, duplo, *adjiciuntur sepe sine Substantivis* ut,

Ter. Redime te caprum quàm queas minimo.

Vili venit triticum.

Sen. Constat parvo famis, magno fastidium.

He

He sells his Soul cheap (*vili*) that hath nothing that is worth any thing for it : as the swearer hath nothing for his but a little rumbling noise.

He that buys wheat at twelve pence a Bushel, buys it cheap : as the World rules.

He that purchases Heaven by alms and prayers, buys it for little (*paulo*.)

He sells his liberty for little (*paulo*) that gets only a few good words for it.

Many times, through the necessity of sellers, rich commodities are bought for very little (*minimo*.)

They sell goods very cheap (*minimo*) who never paid, or never mean to pay, any thing for them.

He that wants a commodity, rather than be without it, will buy it though for much (*magno*.)

He that carries coals to Newcastle, will not sell them there for much.

He sells his commodity for over much (*nimio*) who hath twice as much

for it, as it is worth.

Many think they never sell their goods dear enough, unless they sell them for over much.

I hardly think, that wine made in England would sell for very much (*plurimo*) in France.

He that sells his Soul for the World, sells it not for very much.

Goods are ordinarily sold dearer by half (*dimidio*) in one place than in another.

I shall hardly be willing to give you your price, when I can buy cheaper by half of another.

Few will give the whole price for a thing, when they can have it for half.

An honest man will not sell a thing to a fool, though he might sell it to him for twice as much (*duplo*) as to another.

What I could not get half my price for at one fair, I sold for double at another.

¶ *Excipiuntur hi Genitivi sine Substantivis positi,*
I 3 *tanti*

tanti, quanti, pluris, minoris, tantidem, quantivis, quantilibet, quanticunque; ut,

Cic. Tanti eris aliis, quanti tibi fueris.

Non vendo pluris quam alii, fortasse etiam minoris.

Ovid. Vix priamus tantum toraque Troja fuit.

* *Except these Genitives, when they be put alone without Substantives; tanti, quanti, pluris, minoris, tantidem, quantivis, quantilibet, quanticunque; as,*

Quanti mercatus es hunc equum?

Certe pluris quam vellem.

Honour and conscience are two jewels, that cannot be sold for so much (*tanti*) as (*quanti*) they are worth.

For how much will you sell that Horse? For as much as I can sell him for.

I should be loth to buy commodities at so much as their owners prize them at.

When Demosthenes heard Thais's price for a night's enjoyment; I will not say he, buy repentance so dear.

He has luck that can sell for more (*pluris*) than others, when his commodities are not better than others.

Cato repented him that ever he bought any thing for more (*pluris*) than it was worth, much more may others repent them, that they ever sold a thing for more than it was worth.

Many things are liked the better for being bought the dearer.

In some places nothing shall cost a father less (*minoris*) than a Son.

At such a rate were some fishes at Rome, that ye might buy a fisher for less than a fish.

He is but a niggardly chapman, that desires to buy his commodities for so much (*tantidem*) as they cost their owner.

This commodity cost me ten pounds; yet because you are my friend you shall have it for so much.

In places where commodities are much wanted, you may sell them, for as much as you will, *quantivis*.

Prize your Commodity as much as you will, such is my necessity that I must have it; but you will do best, if you will let me have it at a reasonable price.

He that can sell his commodities for as much as he lists, *quantilibet*, may soon be a rich man.

Sell your Commodities for as much as you please, you will never be enriched by unjust gain; for you will lose more at your death, than you got in all your Life.

For how much soever, *quanticunque*, you sell your soul, you lose by the bargain, unless Heaven be the price of it.

How much soever Heaven costs, it never can be bought too dear.

¶ *Sin addantur Substantiva, in Ablativo efferuntur:*
ut,

Aut. Gel. Tantâ merce-

*de docuit, quantâ hasten-
nus nemo.*

*Minore pretio vendidi
quàm emi.*

Such luck have some men, that others can by no means sell their commodities at so great, *tantum*, prices, as, *quantum*, they.

Before I would buy at so great rates, as some give for commodities, I would go without them.

It goes ill with Chapmen when they are forced, as sometimes they are, to sell their wares at a less, *minore*, rate than they bought them.

I should make a hard shift, rather than sell at less price than I bought.

In a mans necessity he must buy at any price whatsoever, *quantuscunque*.

In some places you may sell your commodities at what rate you list, *quantu-
silibet*.

Some men will buy your wares at what price you will *quantuscvis*; but never-
let covetousness draw you
to abuse any mans igno-

rance or necessity, to the exacting unreasonable gain of him.

¶ *Saving that after Verbs of price we shall always use these Adverbs, carius, vilius, mellus, and pejus; instead of their casuals, viz. carior, vilior, melior, peior.*

You are fortunate indeed if you can buy things cheaper than others.

Most an end what one buys at home of a friend, costs him dearer than he might have bought abroad in the market.

He fought the harder, that he might sell them the victory the dearer.

This commodity cost me less than you imagine.

The less it cost you, the better you bought it.

Sometimes nothing is bought worse, than that which cost the least.

¶ *Valeo etiam interdum cum Accusativo junctum reperitur: ut,*

Varr. Denarii dicti, quod denos æris valebant; quinarum, quod quinos.

Assen habeas, assen valeas. Petron. p. 295.

A pitiful fellow indeed is he, that is not worth his own piss.

Such is the scarceness of Gold, that pieces which formerly were worth but twenty shillings, now are worth five and twenty.

¶ *Verba abundandi, implendi, onerandi, & his diversa, Ablativo gaudent ut,*

Ter. Amore abunda Antipho.

Malo virum pecuniâ quam pecuniam viro indigentem.

Salust. Sylla omnes suos divitiis explevit.

Ter. Hoc te crimine expedi.

Cic. Homines nequissimi quibus te onerant mendaciis?

Virg. Ego hoc te fasce levabo.

Salust. Aliquem familiarem suo sermone participavit.

¶ *Verbs of plenty or scarceness, filling, emptying, loading, or unloading, will have an*

an Ablative Case : as,

Affluis opibus.

Cares virtute.

Expleo te fabulis.

Spoliavit me bonis omnibus.

Oneras stomachum cibo.

Levabo te hoc onere.

(I.) Verbs of plenty, filling, loading.

It is much better to abound (*abundo*) with spiritual graces, than with temporal goods.

Many abound with counsel to give others, who yet want it themselves.

It is a small matter to abound with precepts and instructions of philosophy or Divinity, unless we live according to them.

Not he that flows (*affluo*) with wealth is always happy for riches have many troubles attending on them, but he who hath a mind contented with his Estate.

It is not so happy a thing as some may think, to overflow with pleasures in this world, for there

is a future woe denounced against those that Laugh now.

Happy is he that is educated by such a Person, as is able to store (*augeo*) him with true knowledge; and in such a place, as is able to store him with good Examples.

A poor man may be able to store his Children with good Counsels, though he be not able to stock them with great Riches.

Piety much more than Poetry blesteth (*beo*) with Heaven.

A good man blesteth with his company all that keep him company.

Whom you love much, never load (*cumulo*) with many praises before others.

Of the two it is better to be loaded with the kindnesses of a friend, than the unkindnesses of an enemy.

Every day bless that God, that daily loadeth thee with his benefits.

1. They filled (*compleo*) the belly of the Trojan horse with Armed Soldiers.

I love discourse well
I. 5. but

but not to have my ears filled with talk.

Sad are those times, when widows and fatherless children fill both houses and streets with weeping and lamentation, for their slain Husbands and dead Fathers,

2. It is better to fill (*impleo*) the bellies of the hungry with bread, than the bowels of the drunken with Wine.

What a man was Julius Cæsar, who filled the world with the glory of his name!

He that could fill the skull of a Boy with the brains of a man, might do wonders in teaching.

You may soon fill (*expleo*) a hungry belly with meat, but can never fill a covetous mind with money.

In Heaven the soul shall be filled with true joys, on earth it only feeds on empty shadows of pleasures.

It is dangerous to the soul, when the body doth over-abound (*luxurio*) with sensual delights.

The rich man in the

Gospel rioted with costly fare for a while, but burns in Hell for it for ever.

It is a lovely sight, when a conqueror returns from a battel dropping (*mano*) with his own sweat, and carrieth before him a sword dropping with Enemies blood.

How delightful was it to hear old Nestor speak, whose tongue dropt with eloquence sweeter than Honey!

Wives that bring portions, many times mawl (*maſto*) their Husbands with mischief and damage.

Whom the vulgar to day magnifie with praises, to morrow perhaps they will murder (*maſto*) with reproaches.

Whom wicked men cannot oppress with truths, they loaden, *onero*, with lyes.

Their brains do seldom bring forth fine conceits, whose bellies are loaden with much victuals.

To burden Scholars and servants with over great tasks, is the way to have little

little done by either.

It is a gentile dinner, when the table is furnished [*opulento*] with fish and fowl, and a competent store of wine.

Whom Princes one while enrich with favours, they often impoverish with displeasures.

It goes hard with Mariners, when they are at once overcharged [*premo*] with hunger and ill weather.

He that overlays his stomach with meat, is not fit, to give Counsel about nice matters.

He could not forbear acquainting [*participo*] some of his friends with his project.

If you please to go along with me, I will make you partaker of all that good fortune which shall befall me.

In pestilential times death fills [*repleo*] both Churches and Churchyards with lifeless Corps.

Sad was her lamentation, who filled the woods and mountains with her groans and cryings.

Such is the cruelty of some, that they can never be satisfied [*satio*] either with the tortures or slaughters of those they hate.

A good man is never satiated with the delight that he takes in doing good.

He that hath crammed [*saturō*] his belly with good Cheer, will have a mind that his Bones should go to rest.

On earth the mind is not glutted with knowing, nor shall the will in Heaven be glutted with enjoying.

When Scholars neglect to comb their Hairs, then presently their heads are full [*scateo*] of lice.

Some countries abound with those things, which others want, and want those things wherewith others abound; so that each stands in need of the help of the rest.

II. Verbs of scarceness, emptying, unloading.

He wants, *careo*, no wealth, that does not want a contented mind,

He

He that is in honour
shall not be without envy.

Refuse not to lend a little money to an honest though a poor neighbour, if you can spare it.

Whilest I am able to comfort my self, I shall not need (*egeō*) the Physick of other mens counsels.

Better you lacked eyes to see the things of this world, than faith to believe the things of another world.

2. Death disburdens (*exonero*) man of all care and of all fear.

Happy is he, who before his death, can discharge his conscience of all guilts.

Young Spend-Thrifts laugh in their sleeves, when they have wip'd (*emungo*) their old Fathers of their money.

Many times a sober younger Son wipes his wild elder Brothers nose of his Inheritance.

By always taking out, and never putting in, you may soon empty (*exaurio*) a great purse of all its money.

A little country is soon exhausted of all its wealth by a great Army.

Happy were he, that in this world could rid (*expedio*) himself of all troubles; but none I think can do it.

If you cannot discharge your mind from cares, yet at least discharge your conscience from crimes.

Many men might live gaily in this world, but that an inward sense of guilt deprives (*fraudo*) them of the pleasure of their possessions.

What gets he by the bargain, that at one and the same time defrauds another of his money or land, and himself of the tranquility of his mind, and peace of his conscience?

Some are naturally so prone to wickedness, that they need (*indigeo*) no encouraging to it.

He needs many hands, and much help that will do great exploits.

Money is a burden, that a man may be eased (*levo*) of at any time.

A Consolatory Letter
from

from a friend to a friend in affliction, though it quite free him not from his trouble, yet it much easeth (*levo*) him of his grief.

Strip (*nudo*) an enemy of his Arms, but not a poor man of his Clothes; the one is caution, the other cruelty.

It is no pleasant walking in the woods, when the frost hath stripped them of their leaves.

Death deprives (*orbo*) the children of men of their parents, but not the children of God; they have always God to their Father, and the Church to their Mother.

Immoderate drink deprives the drinker both of his reason and senses, and so turns him into something worse than a beast.

It is much at one to deprive (*privo*) a man of life and sight.

Illness deprives the sick of rest, and care the covetous of sleep.

He that robs (*spolio*) me of mine honour, does me a greater injury than

he that spoils me of my money; he may restore my money, when he cannot repair my honour.

Sad are those times when ravenous Soldiers do at their pleasure, and without controul, rob and spoil peaceful Citizens of their goods and fortunes, life and living: God keep us from such times.

There are few that are free (*vaco*) from sickness all their life long; none that are free from trouble.

Many a man is accused of crimes, who yet in those things, whereof he is accused, is without (*vaco*) fault: innocency doth not always secure from Calumny.

He sure has a mind to be a King of beasts, that bereaves (*viduo*) all his Cities of men.

Winter bereaves most Trees of leaves, and adversity most men of friends.

So live, that custom of sinning do not bereave you of all conscience of sin.

¶ *Ex his quedam nonnunquam etiam in Genitivum feruntur ; ut,*

Virg. Quàm dives nivei pecoris quàm lactis abundans !

Ter. Quasi tu hujus indigeas patris.

Quid est, quod in hac causa defensionis egeat ?

Virg. Implentur veteris Bacchi, pinguisque ferinae.

Id. Postquam dextra fuit cædis saturata.

Ter. Omnes mihi labores leves fuere, præterquam tui carendum quod erat.

Paternum servum sui participavit consilii.

What things we do abound, *abundo*, with most of these we can easiliest spare something to give to the needy.

They who do abound with milk, may make good Cheese ; and they who are abounding of Butter, may lay it thick on their bread.

I so love thy company, that I can easilier be without, *careo*, any thing than thee.

Envy never wants fight to vex her.

Have a care you give no ear to seducing spirits ; they fill, *impleo*, mens minds with error, the Church with Heresie, the City with sedition, and the Kingdom with rebellion.

He that is wickedly minded himself, will soon make another full, *impleo*, of wickedness, if he give ear to him.

A King may be rich in slaves, yet want, *egeo*, Money.

Cataline might well hope to do great things with such complices, as never wanted counsel or courage.

He that needs so little as is necessary, neither troubles the waters with mud, nor loses his life in them.

Some men have no better way to make Friends, or keep them when made, than to be often filling, *impleo*, them with venison and wine.

A speedy way to conquer enemies, is to fill them with Panick-fears.

To

To him that needs (*indigeo*) your help, afford it; and to him that needs your counsel, give it; so shall you in your necessity want neither counsel nor help.

A good cause needs no great defence; truth will defend it self.

Cato repented that ever he made (*participo*) a woman of his counsel.

He that makes his servant of his counsel, makes his servant his master.

David was not permitted to build God a House, because his hands were filled (*saturo*) with slaughter.

I am not at any time so filled with your company, as that I could not at all times desire it.

As of honey, so of pleasure, a man may soon have his belly full (*obsaturo*.)

The land is full (*scateo*) of wild beasts, the sea of fishes, and mans mind of vicious affections and sensual desires.

It is inhumanity to add trouble to him, who already is full of troubles.

† A Genitive Case after these Verbs, except *egeō* and *indigeo* is very unusual, and so not much to be used.

¶ Fungor, fruor, utor, & similia, Ablativo, junguntur; ut,

Cic. Qui adipisci veram gloriam volunt, justitiæ fungantur officiis.

Optimum est alienâ frui insaniâ.

In re mala animo si bono uteris, juvat.

Virg. Aspice venturo lætentur ut omnia seculo.

Casar. Qui suâ victoriâ tam insolenter gloriarentur.

Hor. Diruit, ædificat, mutat quadrata rotundis.

Vescor carnibus.

Hor. Haud equidem tali me dignor honore.

Ter. Ut malis gaudeat alienis!

Plaut. Exemplorum multitudine supersedendum est.

Macrob. Regni eum societate numeravit.

Plaut. Communicabo te semper mensâ meâ.

¶ Likewise Utor, fungor, fruor, potior, lator, gaudeo, dignor, muto, munero, communico, afficio, prosequor, impertio, impertior.

Do (*fungor*) your duty first, and then you may expect your reward.

He that gives you notice of approaching danger, does the part of a friend.

He is not wise that when he may use a Victory, had rather enjoy (*fruor*) it.

A good man little enjoys himself, whilst he is in the company of the wicked.

Use (*utor*) the gifts of God with thankfulness, but take heed you abuse not the giver of them by intemperance.

If you use well the grace given you, more will be given to you.

Envy never enjoys sleep, nor malice rest.

I am so glad (*lator*) of your coming, as nothing can be more.

A thief might be glad of his achieved Thefts,

but for something behind.

Evil men are glad of what is present, good men rejoyce for what is to come.

He that brasts (*glorior*) of his Victory before the battel be Fought, may come to weep for his loss e'er he quits the Field.

He that brags of the names of his Ancestors without their Virtues, is the Trumpeter of his own shame.

He changes (*muto*) joy for sorrow, that changes peace for War, or Heaven for Earth.

Providence changes the highest things for the lowest, and the lowest for the highest, at its own pleasure.

Bees live (*vescor*) not all on finest Nectar, but sometimes on coarser Ambrosia.

A labouring man feeds as heartily on brown bread and cheese, as an unemployed man on white bread and flesh.

Whilst other Creatures, live of other things, the Chamaleon, they say, lives

lives only upon Air.

The less you think your self worthy of honour, the more will others think you worthy (*dignus*) of it.

I shall hardly think him worthy of pardon, that is too proud to make confession of his fault.

Noble men should rely (*nitor*) on their vertues, not on their blood.

Never rely more on the promises of him that hath once deceived you.

None but envious and evil men are glad (*gaudeo*) of other mens sufferings.

He that hath changed an evil life for a good, hath true reason to be glad of the change of his condition.

If God hath given you his grace, be more glad of that so excellent a gift of yours, than if he had given you a Kingdom.

When intreaties do no good, then, it is time to forbear (*supersedeo*) more words.

Better spare the labour of a journey, than travel

abroad to learn worse manners than we have at home.

He that serves Christ faithfully on Earth, him will Christ reckon (*numero*) of the number of heavenly Saints.

If you desire to be reckoned of the fellowship of a College, behave yourself as becomes a worthy member of that College.

Feed the poor from thy Trencher, and Christ will feed, *communico*, thee of his Table.

Acquaint God with all thy ways, and intrust him with all thy works; so shalt thou neither be without faithful advice, nor want needful help.

Men may live, *vivo*, of a little, if they will; for nature is content with a little, luxury covers much.

It is miserable to live on any Table but Christs.

The finest wits live, *vivito*, on the most sparing diet.

It is a poor living, when we live of bread, begged from door to door.

Whilest Bees feed, *pascor*,

scor. on thyme, glorious
will be the name of Virgil
throughout the world.

He lives on a thin diet,
that is fed with empty
promises.

Christ will reward, *munero*, him with a share of
his glories, who hath
communicated with him
in the fellowship of his
sufferings.

Reward your labourers
with good wages, and they
will do your business with
diligence and care.

Parted friends impart,
impertio, each other with
many greetings by messen-
gers or letters.

He is a villain that dis-
covers harmless secrets,
wherewith a friend hath
imparted him.

Never impart, *impertir-*
or, any man with a se-
cret, which known you
are undone.

A fool acquaints every
man with his mind, a wise
man none but those that
are wise.

† The Ablative after
most of these Verbs, is the
Ablative of the cause, man-

ner, or adjunct, or govern-
of some Preposition under-
stood, viz. à, è, ex, de, cum,
in, pro. Hence we read,

De lucro vivere. *Cic. ep.*
7. l. 9.

Ab his majoribus ori-
Hor. sat. 5. l. 1.

Ex me hic non natus
est, sed ex fratre, *Ter. A-*
dolph.

Plato ait, neminem re-
gem non ex servis oriun-
dum. *Sen. ep. 44.*

Vivitur ex rapto. *Ovid.*
Met. 3.

Mutare bellum pro pace.
Sall.

De suis rebus gestis glo-
riari. *Cic.*

Eamque neque in rectis
neque in pravis numerabat.
Cic.

Gloriam victoriæ cum
aliquo communicare. *Cic.*

Sæpe idoneis hominibus
indigentibus, de re familiari
impertiendum est. *Cic.*

† Fungor is sometimes
found with an Accusative.
Whence Cato in Gellius,

Suum cuiq; per me uti
atq; frui licet. *Gell. 13. 22.*

Functus adolescentuli est
officium liberalis.

Ter.

Ter. Phorm. act. 2. sc. 1.

Tēque absente hic munus fungatur tuum. Plaut. Amphit. 2. 2.

But the Ablative is far more usual.

¶ Prosequar te amore, laude, honore, &c. i. e. amo, laudo, honoro.

Afficio te gaudio, supplicio, dolore, &c. i. e. exhaloro, punio, contristo.

1. Prosequor.

Him that is of a loving nature who can forbear to love?

It is becoming worthily to praise him, that is notable for worthy deeds.

Whom the present age envies, the next will honour.

Not a good action we do in this world, but God will reward it in the next.

Him that is in misery true Christian charity will pity.

So do some resent the troubles of this world, that they weep for those that are born, and rejoyce for those that are dead.

† This Ablative seems to depend on a Preposition understood. Thence,

Prosequi aliquem cum donis, in Liv.

Mentionem alicujus cum honore summo prosequi, in Plin. jun. And.

Cum equis aliquem prosequi, in Cic.

2. Afficio.

Those that do well in this world God will reward, but those that do ill he will punish.

You will do me a great deal of honour, to let me wait on you to the Kings Court.

Your company, so pleasing is your conversation, delights me very much.

It rejoyces a good man to see others walking in the fear of God; but it grieves him when he sees them walking in evil ways.

The more power you have to do injuries to any, the more careful be to do him no injury.

He wrongs the innocent that does not punish the guilty.

¶ Merceor

¶ Mereor cum adverbis
benè, malè, melius, pe-
jùs, optimè, pessimè, A-
blativo adheret cum Propo-
sitione de: ut,

De me nunquam bene
meritus est.

Erasmus de lingua Lati-
na optimè meritus est.

Catilina pessime de re-
publica meruit.

Him that deserves well
of his Country whilst he
lives, his Country will
prosecute with an hon-
ourable memory when he
is dead.

They that deserve ill
of their Country, must
not expect to hear well in
it.

None can deserve bet-
ter of his Country, than
he that saves it; none
worse, than he that de-
stroys it.

By how much Catiline,
deserved the worst of his
Country, by so much Cice-
ro deserved the best of it.

A good man will do
kindnesses, not only to
him that never deserved
well of him, but even to
him that hath often de-
served ill of him.

It is but fit that I should
reward him best, that
best deserves of me.

Sometimes they are ho-
noured most, that deserve
the worst of them that
honour them.

† But mereor is con-
strued with an Ablative
and the Proposition de,
without these Adverbs.
Hence.

Cic. l. 3. ep. 10. Viri
ita de me merui.

So Ter. Heaut. act. 1.
sc. 1. Quæso, quid de te
tantum meruisti?

So Plaut. Quid de te
merui, quâ me causâ per-
deres?

¶ Quædam accipiendi,
distandi, & auferendi Ver-
ba, Ablativum cum Propo-
sitione optant: ut,

Istuc ex multis jam pri-
dem audiveram. Luc.

A trepido vix abstinere
ira magistro.

Nasci à principibus for-
tuitum est.

Procul abest ab urbe
Imperator.

¶ Verbs that betoken re-
ceiving, or distance, or tak-
king

king away, will have an
Allative Case with à, ab, è,
ex, or de: as,

Accipit literas à Petro.
Audiui ex nuncio.
Longè distat à nobis.
Eripui te è malis.

1. Accipiendi.

I received (*accipio*) letters from my Brother the other day full of love and kindness, such as should be sent from Brother to Brother.

Take this Child of me quickly some body.

What I hear from Sym, you shall know from me by Davus.

You may hear many things from others by report, whereof few shall be true.

What you make such difficulty to believe, I heard (*audio*) from my Father, who said he had often heard it from his fore elders.

What I tell you I heard not from any trifling news-monger, but from a Messenger sent on purpose to give certain Information, and him a person of good credit.

Do you wonder that I tell you a thing, which though you have forgotten, I heard not long since from your own dear self?

As far as I perceive (*intelligo*) by your Letters, Varius his help did you not much good.

I cannot perceive by my Brother, that my Father will be here so soon as I expected.

By what is said in the Scriptures of God, he that will mind may understand much of what God is.

The will of God is best known (*cognosco*) from the Scriptures, wherein his will is revealed.

You shall soonest understand a mans vertues by his friends, his faults by his Enemies.

What was done in former times, you shall come to the understanding of by the Annals and Histories of those times.

Experience is the Mistress of fools, yet wise men learn (*disco*) much from her.

He that would learn meekness

meekness and lowliness, cannot better learn it of any than of Christ.

You may learn much by wise mens extemporary discourses, but more by their studied writings.

You may guess (*conjectio*) much at a mans inward temper, by his outward appearance.

Some men not only speak, but write so obscurely, that you shall have much ado to guess their minds, by what they write or speak.

A good historian will guess by former times future things.

2. *Distandi.*

A heart prepared to believe and obey the Gospel, is not far (*absum*) from the Kingdom of Heaven.

The nearer some are to the Church, the farther they are (*absum*) from God.

Whilest the Enemy is yet a great way off from the city, it is wisdom to prepare to meet him.

He is not far hence from us.

London is distant (*disto*) from Cambridge four and forty miles.

The life of man nurtured and ordered by good education differs much from the living and ordering of beasts.

Let not your life differ from your speech.

It is wisdom sometimes to differ (*discrepo*) from the popular Opinion, but not always to declare that disagreement.

It was always lawful to differ from others in Opinion, though some men have not patience to bear it.

Its ill when deeds agree not with words.

Seem not outwardly a friend to him, whom you dissent from (*disfidio*) in heart and mind.

A friend may disagree with his friend in many things, and yet continue friendship with him.

In little matters a wise subject will not differ from his Prince.

Friends may jar (*discordo*) a little one with another, yet not turn Enemies.

Whom

Whom will he agree withal, that dissent from and cannot agree with himself?

With vice be at perpetual variance; that's an Enemy never to be reconciled unto.

Some mens Opinions are so absurd, and their reason for them so weak, that you may with freedom dissent (*dissentio*) from them.

I should be loth to dissent from any Man concerning the Truth.

It is sad when a man cannot differ in nature and fashion from other men, without incurring their hatred.

He is blind in body, that cannot discern (*discerno*) light from darkness; but he in mind, that cannot discern right from wrong.

You may easily know one from another, but cannot so easily know a wise man from a fool; for some that seem fools are wise, and some thought wise are fools.

He is not fit to judge of colours, that knows

not white from black; nor he of Opinions, that knows not truth from falsehood.

Not every man can distinguish (*distinguo*) false coyn from true, much less can all men distinguish true Opinions from false.

It is easie by the works to put a difference between (*distinguo*) a workman and a bungler.

He that cannot distinguish herbs from weeds, is not fit to be a Gardiner.

3. *Auferendi.*

Take away (*aufero*) this filth from (*a*) the door out of (*e*) my sight.

Who is able to imagine the grief of those Christian parents in Turkey, whose Children are so taken away from (*ab*) their sight, as that they never more shall see them?

He entertains niggardly, that commands his dishes to be carried from (*ab*) the table as soon as they are set on.

If you want money to buy a Library, to promote your studies; take (*sumo*) as much of me

as will serve the turn.

Of any thing that is good, it is good to take example from another, though an Enemy.

If you be in want of clothes, take them up at the Taylors ; if of shooes, at the Shooemakers.

It is a mistake to think, that to kill ones self is the best way to deliver (*eripio*) ones self from misery:

By a Death temporal Christ hath delivered us from Death eternal.

How can I but owe my life to him, who hath delivered me, not only out of prison, but from all danger of Death?

In the end of a battel Arms are laid down by some, taken away from others.

Whom stole (*furor*) you those apples from? They were given me ; God forbid I should steal so much as an Apple.

Your exercises you must make your self, not steal out of Authors.

* *Hither some refer Verbs signifying to buy, purchase, and hire : also to re-*

move, drive away, keep off, forbid, beware, which govern an Ablative Case by virtue of a Preposition Hence,

Quia de illo emi virginem, in Plaut.

Qui mercantur à mercatoribus quod statim vendant. Cic.

Columnam illam de Corta & Torquato conduxerat faciendam. Cic.

Movere ab urbe. Liv.

Ego me de Cumano mori ante diem. Cic.

Amovere tactus impudicos à casto corpore. Sen.

Amovere aliquem ab officio. Cic.

A tectis & mœnibus urbis arcebis Caëlinam. Cic.

Hæc ætas à libidinibus arcenda est. Cic.

Istum æmalum quoad poteris ab ea pellito. Ter.

Defendo à frigore myrtos. Virg. eel. 7.

Ab ingressione fori populum propulsari videres. Cic.

A convitio prohibere. Cas.

Ab opidis hostium vim prohibere. Cic.

Tibi ab isto cavendum. Ter.

¶ *Veritatur*

¶ *Vertitur hic Ablativus aliquando in Dativum ; ut,*

Hor. Vivere si rectè necis, discede peritis.

Ovid. Est virtus placidis abstinuisse bonis.

Virg. Heu fuge, nate Deà ; réque his, air, cripe flammis !

¶ *And this Ablative after Verbs of taking away may be turned into a Dative ; as,*

Subtraxit mihi cingulum. Eripuit illi vitam.

It is wisdom in War to take (*demo*) not only help, but hope from Enemies.

Sickness takes away (*adimo*) not only strength, but beauty too, from the sick.

Concealed valour differs (*disto*) little from buried idleness.

He pulls (*detrabo*) me from my self, that pulls me from my friend.

Do not take (*eripio*) from me the Liberty of speaking secrets to my Mother.

I cannot blame you for fearing, lest death should snatch away (*præripio*) such a hopeful son from you.

His own and the Cities fortune took (*aufero*) from him his head being vanquished.

Away with (*aufero*) this Must from me.

No Christians life should disagree (*dissentio*) with his Speech, much less a Ministers.

The neighbouring bank may invite to withdraw (*decedo*) from the heat.

What can be wanting (*absum*) to him that hath God and a good conscience with him?

In some things some Men disagree (*discrepo*) both with others, and even with their own selves.

Steal (*furor*) some time both from your business and pleasure, to bestow on Heavenly thoughts and things.

¶ *Verbis, quæ vim comparationis obtinent, adjicitur Ablativus significans mensuram excessûs ; ut,*

Desor me existimabat, Quos

quos dignitate præstaret.
ab iis virtutibus superari.

† *This Rule here is of the measure of excess, but the example is of the matter: Best therefore to take in both, by reading the rule, Significans materiam vel mensuram excessû; and adding an example of the measure as here is one already of the matter; which indeed is done in the English rule. That of Terence, Incredibile est quanto herum anteeo sapientiâ, exemplifies both.*

¶ *Verbs of comparing or exceeding, may have an Ablative Case of the word that signifieth the measure of exceeding: as,*

Præfero hunc multis gradibus, I prefer this man by many degrees.

Paulo intervallo illum superat, He is beyond the other but a little space.

1. *Materia.*

Who in all this War is able to be compared with me for merits towards you.

He exceeded in vertue all memory of Antiquity.

None exceeded Caesar in valour, none Cicero in Eloquence, none Cato in honesty.

Earthly things are not for worth to be in the least compared with Heavenly.

Think it a base thing, that he should excel you in Learning, who is not to be compared with you for wit.

It is a disparagement to the Horsemen, if in gallantry they do not outgo the footmen.

2. *Mensura,*

You outgo me in height (supero) by the head and shoulders.

You do ill to compare your self for birth with him, who by many degrees excels (præsto) you in Learning.

A little indeed, but yet no great space, do you go before (anteeo) me, for all your bragging.

If you so much outgo others in goodness as in greatness, than have you true cause of inward joy.

When you observe one much

much to outgo others in
verrue, think him a person
fit for you to imitate in that
wherein he excels.

The more you surpass
others in goodness, the
nearer you approach to
the image of God; who
is not good only, but good-
ness.

¶ *Quibuslibet Verbis ad-
ditur Ablativus absolute
sumptus: ut,*

Imperante Augusto, natus
est Christus: Imperante
Tiberio, crucifixus.
- *Fuv.* Credo pudicitiam,
Saturno rege, moratam in
terris.

Nil desperandum, Chri-
sto duce, & auspice Chri-
sto.

Jam Maria, audito Chri-
stum venisse, cucurrit.

¶ *A Noun or Pronoun
Substantive joyned with a
Participle, expressed or un-
derstood, and having none
other word whereof it may
be governed, shall be put in
the Ablative Case absolute:*
as,

Rege, veniente hostes

fugerunt, *The King coming
the Enemies fled.*

Me duces vinces, *I being
Captain thou shalt over-
come.*

The Sky falling we shall
ketch Larks.

Many a time, *Farrar*
being said, again I spake
many things.

They being away, what
could we do of our selves

France being quiet, *Cesar*
goeth into Italy.

Malice accusing, who
can be innocent?

The duties of young
men being set forth, we
must next speak of bene-
ficence.

Pilate judging, and even
whilest he judged, acquit-
ting Jesus; yet was Jesus,
the *Jews* importunately
urging his Crucifying,
though innocent, con-
demned as Guilty.

The King coming all
the City, went out with
joy to meet him.

God guiding us we can-
not fail of our way.

The Countries liberty
oppressed what it is that
we can hope for more?

Saturn reigning, golden

were the days which men then lived in.

Your mind known, I shall look to all your business as if it were mine own, even your self being absent.

It being reported that peace was concluded, all the Kingdom rejoiced.

¶ And it may be resolved by any of these words; dum, cum, quando, si, quanquam, postquam; as,

Rege veniente, i. e. dum veniret Rex.

Me duce, i. e. si ego dux fuero.

¶ Verbis quibusdam additur auferendi casus per Synecdochen, & poetice Accusativus; ut,

Ægrotat animo magis quam corpore.

Candet dentes.

Rubet capillos:

† By a Synecdoche Verbs Passives and Neuters, signifying affection or passion, govern an Ablative Case of the subject of that affection or passion, or of the part or place affected or suffering; for which Ablative Poets

much use an Accusative Case, especially after Passive Participles.

1. Ablative.

I have a pain (*doles*) in my head, but I am not sick (*ægroto*) at heart.

Not so great is his torment who is wounded (*saucior*) in body, as his who is wounded (*vulneror*) in spirit.

It is better once to resolve, than always to hang in suspense (*pendeo*) in our minds, and be vexed (*crucior*) and tormented (*angor*) in our thoughts.

Miserable is he that is sick (*laboro*) both at once of the gout and stone, or of the cholic and tooth ach.

He is unfit to run a race, who is maimed (*mutilor*) on both his feet.

As oft as I think of the ensuing miseries, I am grieved in my Soul, and pained at my very heart.

2. Accusative.

Juno's messenger, when ever she appears, is clothed (*induo*) in several colours.

He who is feeble (*agrotus*) of foot will catch a hare when a blind man sees one.

I am ill of (*doleo*) my head, yet not sick (*agrotus*) at stomach.

How fine are you, now that you have your head girt about (*præcingor caput*) with a Rosie Garland.

I got no other hurt by my fighting, but that I have my locks torn (*laceror coma*)

They will have their bones quake (*tremo*) in another world, that live Bacchanal like in this.

He that wears long garments cannot well run, unless he have his clothes tuck'd up (*succingor vestis*.)

For all you are red of cheek (*rubeo gena*) you are white of hairs (*candeo capillus*.)

† This is a *Gracism*, ὁ δὲ φρένα τέρπει' ἀνέων
Ho. II. 1. κατὰ is understood.
So in Latine, quoad, quantum, ad, secundum, or some such Preposition.

¶ *Quedam tamen efferruntur in gignendi casu* ut,

Absurdè facis, qui angas te animi.

Exanimatus pendet animi.

Desipiebam mentis.

Plaut. Discrucior animi, quia ab domo abundum est mihi.

Antipho's miscarriage grieves (*excrucio*) me at heart.

Envy is grieved (*indoleo*) at the success of others.

Keep off (*abstineo*) from wrath and hot brawls.

It is idly done of any man to vex (*ango*) himself in mind, for that which he cannot help.

He is always tormented (*discrucior*) in mind that is always doubting (*pendeo*) in mind.

They are not well in their wits (*desipio*) that prefer temporal pleasures before eternal ones.

How miserably is he mistaken in his thoughts (*fallor animus*) who is driven by the Devil to wickedness, whilst he thinks

himself moved by God to Goodness? And oh, how many are thus deceived.

† Something here seems to be understood, whereof this Gentive is more nearly governed, viz. ergo, gratia, causa, respectu, ratione, ex parte; as *χάρις* and *εὐχρη*, among the Greeks using the like construction.

¶ *Eidem Verbo diversis casus diversæ rationis apponunt; ut,*
ni Dedit mihi vestem pignori, te præsentem, propriâ manu.

For all your cracking I value you not thus much!

A just Judge will condemn even his own Son of wickedness, if guilty of it.

You cannot charge me with any fault, but I shall be able to condemn you of the same.

To compare great things with small, is an unequal comparison.

He that hath given even over much to many, yet to some hath not given enough.

A wise man will take heed what he says, and to whom he says it.

It was extreme cruelty when they put a trouble some Coat on innocent persons.

Christ hath cleansed us from our sins with his own blood.

I will never give a groat for that, which I can buy for two pence.

Gold by much exceeds Silver in value and Virtue.

I will let you a Horse in London for twelve pence a day on condition you ride moderate journeys.

¶ *Passivis additur Ablativus agentis, sed antecedente Præpositione, & interdum Dativus; ut*

Hor. Laudatur ab his culpatur, ab illis.

Cic. Honestæ bonis viris non occulta peruntur.

Constructions of Passives.

¶ A Verb. Passive will have after him an Ablative Case with a Preposition, or sometimes

sometimes a Dative of the
doer; as,

Virgilius legitur à me.
Tibi fama petatur.

1. Ablative.

They who are commended by some, are discommended by others.

Faith is by all men accounted the foundation of Christian Religion.

Learning is not so much valued by wise men, as it is slighted by fools.

He ought to look into himself, by whom another is accused of dishonesty.

A tree brought up to bear fruit is mightily beloved by the setter of it; so a Scholar, brought up to learning by his Teacher.

Trust not him twice, by whom you have found your self deceived once.

2. Dative.

Truth is sought by many, found by few.

By mens covetous of more, many things are desired; by men contented with a little, few.

Thieves go about their

business in the night, and are not seen by any one; true men in the day, and are seen by every one.

Whilst a Preacher is understood by none, he profits none.

By a wise man perspicuity is accounted the chief point of Oratory.

By God things are seen as they are, not as they appear.

¶ *Quorum Participia frequentius Dativis gaudent; ut,*

Virg. Nulla tuarum audita mihi nec visæ fororum.

Hor. Oblitusque meorum, obliviscendus & illis.

1. Participia Præteritis

A fault noted by none, passes for none in the eye of the World, but not in God's.

A secret known to a friend, should by him be concealed from others.

Narcissus fell in love with his own face seen by himself in a clear fountain, and died with love of it.

Though never seen by
K 4. any

any yet by many is Echo heard.

One Sermon well understood by the hearer, profits him more than two not understood by him.

Happy was the Land reigned over by severe Lycurgus; both in his own life, and many years after.

Things heard by Seneca when he was a young man, such a memory had he, he remembered when he was an old man.

2. Participia Futuri.

Before we go to dinner, my Father is to be expected a while by us.

Many things are not to be commended by any, which yet find many to commend them.

Wherein any one speaks truth, in that he is to be defended by every lover of truth.

He is to be beloved by all, that is loving to all.

All cheerful as I seem, my pardon is yet to be begged by me of my master.

So dear is *Julius* to me,

that he after none of my companions is to be remembered of me.

A little dole is set in the outgate to be snatched by the beggarly rout.

You may hear many mens counsels, but at last you must follow your own judgement.

† *Ceteri Casus manent in Passivis, qui fuerunt Activorum; ut,*

Accusaris à me furtis.
Habeberis ludibrio.

Dedoceberis à me istis mores.

Privaberis magistratu.

For all your huffing, you are not by me valued thus much!

Virtue is a thing that is in all places, and by all persons even those that are vicious, is much esteemed.

It goes hard when a Son is condemned for wickedness by his own Father.

To many is too much given by fortune, to none enough.

These things were promised by me to you, and

and I will carefully observe them.

Being asked many things of you by me, away went he.

He may with profit read Latine or Greek Authors, who is taught the speeches of both the Tongues.

The Devil was not subdued by Jesus with arms, but death.

All Sylla's Souldiers were by him filled with Riches.

The best men are often loaden with the basest lyes.

¶ And the same Ablative or Dative shall be the Nominative Case to the Verb, if it be made by the Active : as,

Ego lego. Virgilium.
Petas tu famam.

† This is a rule of variation of Phrase, not of *vera Syntaxis*.

¶ Vapulo, veneo, liceo, exulo, sic, *Neutro passiva, passivam habent constructionem* : ut,

A praeceptore vapulabit.

Malo à cive spoliari, quam ab hoste venire.

Quid fiet ab illo ?

Vertus parvo pretio licet omnibus.

Cur à conviviis exulat Philosophia ?

None is severelier chastised than he that is lashed (*vapulo*) by his own conscience.

Be quiet in the street as you go, else will you be beaten by your Father when you come home.

It is ill to be whipt (*caedo*) with rods, worse to be lashed (*vapulo*) with Thongs.

Christians; that are recken by the Turks, are sold (*veneo*) by them in the markets like beasts, and commonly at a very high price.

They Anciently, who were not able to pay their debts, were immediately sold themselves, to make satisfaction to their Creditors.

I had rather all my goods were sold twice, than my self once.

Heaven is little prized (*liceo*) by him, that sells it

K 5 for

for earth; and Conscience less by him, by whom it is sold for two pence.

Pleasure and profit are set at great price by every one, vertue by none; the more's the pity.

Things of little worth should be set at low price.

I know not why Religion should any more be banished (*exulo*) from feasts than Philosophy, unless it be to please Atheistical Drolls.

Better be banished in foreign coasts, than be a slave in ones own country.

Better be banished from home for a good Conscience, than live at home with an evil one.

The worst banishment of all is, when one is banished from God.

Do not that to another, which you would not have done (*fac*) by him to your self.

It is idle to attempt the doing of that which is impossible to be done.

Things will as easily at last be resolved into nothing as at first they were made of nothing.

¶ *Quibusdam tum Verbis tum Adjectivis, familiariter subjiciuntur Verba Infinita: ut,*

Virg. — juvat usq; morari. Et conferre gradum.

Ovid. Dicere quæ pudit, scribere jussit amor.

Mart. Vis fieri dives Pontice? Nil cupias.

Virg. — & erat tum dignus amari.

Hor. — audax omnia perperam Gens humana ruinæ per veritum nefas.

1. *Verbis:*

Marty desire to die the death of the righteous, who are not willing to live the life of the righteous.

What I am ashamed to speak to you in words, I have made bold to write to you by Letters.

Religion commands to do many things which nature abhors to think of.

2. *Adjectivis.*

If you be good to blow wind into (*inflo*) pipes, I am good to speak verses.

I am ready to do all things you shall command.

Fortune is stiff to play insolvent play.

He that is not worthy to be relieved for his own sake, yet should be relieved for God's sake.

† This is a *Gracism*: thence we read in Plutarch, *μισεῖν δ' ἑῶν*.

† Infinitive Moods are often set after Substantives, but mostly in Poets:

Dicere longa mora est. Ovid. Met. 5.

† Studium quibus arva rue-ri. Virg.

Et jam tempus equum spumantia solvere colla. Virg. 2. Georg.

Sed si tantus amor casus cognoscere nostros. Vir. Æn. 2.

¶ Ponuntur interdum figuratè & absolutè Verba Infinita. ; ut,

Hæcine fieri flagitia? Subauditur decet, oportet, par est, æquum est, aut aliud simile.

Virg. Criminibus terre-re novis, hinc spargere vo-ces In vulgum ambiguas, & quærere conscius arma; i. e. terrebat, spargebat quærebat.

† Here is an example of Verbs put figuratively, but none of Verbs put absolutely.

1. Ellipsis.

That these things should be done in a green Tree! O what will be done in a dry?

That you should say such a thing! I am sorry your tongue should so overshoot itself or so out-run your wit.

Fish thus to be fried? where is your skill in Cookery?

Children thus to be taught! where is your skill in teaching? Or rather where is your honesty no better to teach them.

That men should be so changed with love, that you cannot know one to be the same man!

2. Enallage.

We being timorous trem-bled with fear, and shook off our blazing hair, and quench'd our fires in the Holy Fountains.

He being stout hearted, did encourage with new hopes, and gave out com-fortable speeches, and sought out fresh Aids.

† Whom

† When Verbs are put absolute in the Infinitive Mood, they depend on no other word expressed or understood, whereof they may be governed, but are rather themselves by an Enallage put for some other words as,

Velle suum cuique est.
Pers.

Mentiri non est meum.
Plaut.

— ingenuas didicisse fideliter artes, Emolliet mores. Ovid.

Adolescentis est majorem natu revereri. Cic.

D E

GERUNDIIS.

Gerundia si.e Gerundivæ voces, & Supina, regunt casus substantivorum Verborum; ut,

Efferor studio videndi parentes.

Utendum est ætate, cito pede præterit ætas.

Scitarum oracula Phœbi mittimus.

† Gerunds and Supines will have such Cases as the Verbs that they come of; as,

Otium scribendi literas.
Ad consulendum tibi.

Auditum poetas.

I. Gerunds.

Who can but be desirous of knowing (cognosco) God, whom to know is Eternal life.

Parents after a short time of absence, are fond of seeing (video) their Children again.

It is a great fault when Scholars are negligent in writing (scribo) Letters to their Parents.

Cæsar got glory by giving (do) money to the needy.

Be

Be not slow to give Counsel (*consul*) to such as want and desire advice.

Sooner or later all men must die (*mori*or.)

When we are grown men we must forget (*obliviscor*) childish things.

Whatsoever we want our selves, we must take care for (*consulo*) the commonwealth; and whatever we neglect, we must provide for (*servo*) our dignity.

He that wants money must use (*utor*) his wits.

He that expects a reward must do (*fungor*) his duty.

2. *Supines.*

He that comes to hear [*audio*] a Sermon, should lay by prejudice against the Preacher; he'll profit little else by what he hears.

Saul went to seek (*quæro*) his Fathers Asses, and found a Kingdom; and like an Ass, lost it when he had got it.

Never send to inquire (*scitor*) any thing of a wizard, lest the Devil give the answer.

He that comes to see (*specto*) a play, may chance to find himself upon the Stage.

When Citizens are too weak for their Enemies, they send to ask (*rogo*) assistance of their friends.

Souldiers sent to espy an Enemies Castle, need eyes in their heads, and wings at their heels.

¶ *Gerundia* In di dependent à quibusdam tum Substantivis tum adjectivis; ut,

Virg. Et quæ tanta fuit Romam tibi causa videndi?

Id. Cecropias innatus apes amor urget habendi.

Id. Æneas celsa in puppi jam certus eundi.

* When the English of the Infinitive Mood cometh after any of these Nouns Substantives, studium, causa, tempus, gratia, otium, occasio, libido, spes, opportunitas, voluntas, modus, ratio, gestus, satietas, potestas, licentia, consuetudo, consilium, vis, norma, amor, cupido, locus,

and

and others like, if the Verb should be of the Active voice, it shall be made by the Gerund in di. And the same Gerund in di is used also after certain Adjectives: as,

Cupidus visendi.

Certus eundi.

Peritus jaculandi.

Gnarus bellandi.

I. Substantives.

The young man weary with the Exercise (*studium*) of hunting, and with sultry heat came to a spring.

Very few Scholars are hindred from play with the desire (*studium*) of Learning.

I know no such great cause (*causa*) of going to Paris for Education, when we may be brought up as gently at London.

Many complaints are brought to Governours by those, that have small cause (*causa*) of complaining.

I have no time (*tempus*) of writing Letters now: but if I once get leisure (*otium*) to write them, I fear I shall make no end (*finis*) of Writing.

Covetous men know as well as others, the troubles of great Estates, yet the love (*amor*) of having much, urges them still to get more.

Being very busie about other concerns, and having no necessity (*necessitas*) of writing, I sent away the Carrier without Letters.

A desire (*libido*) of getting their likes, and perpetuating their kind, is ingenerated in all sensitive beings.

Some men speak seldom but have a great fancy (*libido*) to hold their peace.

These things being related to Scipio, gave him hope (*spes*) of firing the Enemies Camp at one time or other.

You have no right (*ius*) to take my place, who say better than you.

What but a streaming fluency (*copia*) of speaking ruined the best of Roman Orators?

Some place their own wisdom in a disdain (*fastidium*) to hear of others.

Some

Some love a lofty kind (*genus*) of speaking, some the low and some the mean.

It went hard with me, when I had no Licence (*facultas*) of writing to you, as I pleased my self granted to me.

Many say many things not as believing them true, but for the sake (*gratia*) of trying.

He that hath to do with a Prince, If he would speed in his business must wait for, and take a fit opportunity (*opportunitas*) of speaking to him.

When the Son is without fault, the Father hath no occasion (*ocasio*) of chiding.

He is an honest man, that when he hath opportunity (*ocasio*) of cheating, yet doth what is just.

Not to hurt another is no sin, but to have a will (*voluntas*) to hurt him.

Never let a Master despair of any Scholar, who hath not cast of desire (*voluntas*) to learn.

Several men have several manners (*modus*) of living

There is but one way (*modus*) of being born, a thousand of dying.

Some men are so delighted with telling of lies, that there is with them no end (*modus*) of lying.

It is becoming to weep for the dead, yet we ought not so to weep for them, as to make no end (*modus*) of weeping.

Sleep is good, if we offend not in the measure of sleeping.

Some hunt for applause from an unusual way (*ratio*) which they have of speaking.

The way (*ratio*) to judge rightly is joyned with considering.

Sitting is of it self no posture (*gestus*) of praying. Ames.

Satiety of all things begets even a weariness (*satietas*) of living.

A will to do, without a power (*potestas*) of doing signifies little.

Poets and Painters had always equal liberty (*potestas*) to adventure at any thing.

The more power (*potestas*)

testas) you have of hurting any one, the less will should you have of hurting of him.

No man can give another Licence (*licentia*) to sin, nor to himself neither, though too many take it.

Where the liberty (*licentia*) of thinking ill cannot be hindered, the liberty (*licentia*) of speaking ill may be restrain'd.

Custom (*consuetudo*) of sinning takes away the conscience of sin.

Nothing so soon makes a man an Orator, as the daily custom (*consuetudo*) of speaking.

He that reads a Book without a purpose (*consilium*) to understand it, loses his time and labour.

The counsel (*consilium*) to pull down an old house, before we know how to build up a new one, is not good.

If some things had as great power (*vis*) to perceive, as they have might (*vis*) to mischieve, there would be much more danger from them than there is.

Great is the force (*vis*) of speaking, when it is in the wise and honest person that speaketh.

More attendance ought to be given to the rule (*norma*) of good living, than to the rule of right speaking.

The life and Law of Christ are the best rule (*norma*) of living which the World can shew.

All things have an end except the desire (*cupido*) of having.

Then 'tis time to join battle, when the Souldiers have an earnest desire (*cupido*) to go against the Enemy.

There is small hope of conquering when Souldiers have not room (*locus*) for fighting.

I am so crouded with business, that I have not room (*locus*) to breath.

Many Examples more might be added, which there is now no room (*locus*) to add.

2. Adjectives.

It is a hard thing to pacifie him that is before hand resolved (*certus*) to quarrel.

It is no playing against him that is sure (*certus*) of winning.

Many times they that are the maddest on running out of their own Country, are the most desirous (*cupidus*) of returning home again into it.

He that is desirous (*cupidus*) of dying the death of the Righteous, let him live the life of the righteous; happy he that so lives, and so dies.

They that are unused (*insuetus*) to Sailing, are soon sick of the Sea.

Not every man that is skilful (*peritus*) in speaking, is skilful (*peritus*) in teaching; they are different Arts.

As a Captain ought to be expert (*peritus*) in Marshalling the Souldiers of his Army, so a Philosopher ought to be skilful (*peritus*) in defining the nature of things.

No necessity that he that is skilful in shooting, should be also cunning (*peritus*) at singing; all cannot do all things.

He that is skilful (*peritus*) so to live in this

world, as not to die in another, has cunning enough, though he have skill of nothing else.

He is not fit to be a Captain of Souldiers, who is not skilful (*gnarus*) of ordering his Army, and of fighting with his Enemies.

Happy is that ignorance when the mind is ignorant (*ignarus*) to hurt.

Worse than high way thieves are those that take upon them to teach Children, being themselves unskilful (*ignarus*) of teaching; lost money is recover'd often, lost time never.

Many times he that is desirous (*avidus*) of killing another, is killed himself; harm watch, harm catch.

Zachæus being desirous to see Jesus, climbed up into a tree to see him.

In health think of sickness, and in life be mindful (*memor*) of dying.

It is no fair match, when a nimble Sophister disputes with a simple Rustick, that is unskilful (*imperitus*) of disputing.

He

He that is unskilful (*rudis*) of speaking, should not presume to be a pleader in the Court; nor he that is ignorant (*rudis*) how to handle men of War, to be a Commander in the Army.

¶ Poeticè Infinitivus
Modus loco Gerundii ponitur; ut,

Studium quibus arva tueri.

Peritus medicari.

Well may a common-weal die of its wounds, when the Governors of it have no care (*cura*) to heal them.

Not every one that is skilful (*peritus*) to heal the wounds of a body natural, hath skill enough to heal wounds of a body pollick; there are too many state quacks.

Because you have so great a desire (*amor*) to know our misfortunes, you shall hear them; nor will it be any great labour (*labor*) to rehearse them.

When the Enemy hath possessed the Walls, it is

time (*tempus*) for the Citizens to run out at the gates.

When knaves begin to lie at catch, it is time for honest men to quit the company.

There is no broad way (*via*) to run to the Muses given. *Prop.*

When the General hath taken up a purpose (*consilium*) to send away from him all the Horse, the footmen took up an intent (*consilium*) to run out of the Town.

See my English Particles, chap. 83. rul. 11. num. 2.

¶ *Interdum non invenisse adjicitur Gerundii vocibus etiam Genitivus Pluralis*; ut,

Quum illorum videndi gratiam in forum contulissem.

Date crescendi copiam novarum.

Concessa est diripiendi pomorum atque absconiorum licentia.

I have a great desire to see (*videndi*) your Fathers, and would go a great

great way to see them.

We are obliged to them, who give us the opportunity of seeing (*speſtandi*) new plays.

What was Gods reason to place (*collocandi*) the stars as now they stand, is a secret to man.

He that is desirous to plead (*orandi*) causes well, should frequent the court much.

You talk of many dishes prepared for dinner, but you take more freedom to name (*nominandi*) them, than you allow us to eat them.

It is no wisdom, when the Enemies are beaten at the first charge, to give them leave to rally up (*recolligendi*) themselves for a second

Abroad. Souldiers fight for the destroylog of their Enemies, at home for the saving (*conservandi*) of themselves.

I wrote many things in my Letter designedly, for the confirming and comforting (*consolandi*) of you.

What your Minister said, how much soever you

were offended at it, he spake not to provoke (*lascissandi*) but exhort (*exhortandi*) you.

¶ *Gerundia* in do pendent ab his *Præpositionibus*, à, ab, abs, de, è, ex, cum, in pro; ut,

Ignavi à discendo citò deterrentur.

Amor & amicitia, utrumque ab amando dictum est.

Ex defendendo, quàm ex accusando, uberior gloria comparatur.

Consultatur de transeundo in Galliam.

Rectè scribendi ratio cum loquendo conjuncta est.

Pro vapulando ab hoste mercedem petam.

* When ye have an English of the Participle of the Present Tense, with this sign of or with coming, after a Noun Adjective, it shall in Latine making be put in the Gerund in do; as,

Defessus sum ambulando, I am weary with walking.

* Also the English of the Parti-

Participle of the Present Tense coming without a Substantive with this sign in or by before him, shall in Latin: making be put in the Gerund in do: as,

Cæsar dando, sublevando, ignoscendo, gloriam adeptus est.

In apparando toru'n hunc consumunt diem.

† And the same Gerund in do is used either without a Preposition, or with one of these Prepositions, à, ab, de, è, ex, cum, in, pro: as,

Deterrent à bibendo, ab amando.

Cogitat de edendo.

Ratio bene scribendi cum loquendo conjuncta est.

I. With a Preposition.

Cowardly Souldiers are sooner scar'd from [à] fighting, than stout drunkards from [à] drinking.

Envy may rightly be said from (ab) envying, as well as love from loving.

I cannot tell what others may think of (de) going over the Sea to Italy for breeding, but I like it not:

few return better than they went.

Many Men talk much of (de) repenting themselves of their sins, but few of restoring ill gotten goods: and 'tis but a lame repentance that is without restitution.

Greater honour is gotten from (è) suffering, than from (ex) revenging injuries.

Whether from (ex) inventing arts, or from perfecting them, the greater fame doth spring, may admit of a dispute.

The means of Preaching well is joyned with (cum) living well.

Things go not well in a School, whengood teaching is not joyned with (cum) well governing.

By learning with labouring Children become Scholars:

Haste is often faulty in (in) judging.

What a deal of time do you spend in dressing and combing you?

However negligent in writing I to you may seem to have been, you will not easily find one so quick.

quick at (*in*) writing as I am.

If you require a reward for (*pro*) being beaten, much more ought I to require one for (*pro*) beating.

2. Without a Preposition.

1. In the Ablative Case.

If you be not weary with speaking, I am with hearing.

Cato got glory by giving nothing, as Caesar by giving much.

Live sparingly; wealth is increased by sparing wisely, and diminished by spending foolishly.

Some miscarry by hastening too soon, others by delaying too long.

He is quick in going, and yet in going he takes a view of all things.

By singing you will learn to sing, and by praying to pray.

A good story is often marr'd with ill telling.

Industry surmounts many things which are difficult by endeavouring.

Some wounds grow bigger with curing, and some

Patients grow sick with healing.

Envy pines away by being seen, and virtue thrives by being known.

Love waxes hotter with being concealed, as passion cools with being discovered.

The memory is increased by being exercised, and the wit sharpened by being practised.

Hard is his fate, that is destroyed by being loved.

2. In the Dative Case.

Nature gives to Water Fowls legs fit for Swimming.

A Weapon pointed for digging, spongy for supping, is the sting of a Wasp.

No seed above four years old is good for sowing.

Nitre Water is useful to be drunk.

Red hot Iron is fit (*habilis*) for beating.

Artichoke roots are boiled for eating, and wholesome when eaten.

A plentiful dinner indeed was that, wherein
was

was enough provided for eating and a deal left for carrying away.

Blotting paper is not good for writing.

Alexandrian figs are not for eating.

You may demand your debt of him if you please, but he is not able for paying.

¶ *Gerundia in dum pendent ab his Præpositionibus, inter, ante, ad, ob, propter: ut,*

Inter cœnandum hilares estote.

— ante domandum Ingentes tollunt animos.

Locus ad agendum amplissimus.

Ob absolvendum munus ne acceperis.

Veni propter te redimendum.

* *The English of the Infinitive Mood coming after a reason, and shewing the cause of a reason, may be put in the Gerund in dum: as,*

Dies mihi ut satis fit ad agendum vereor, *I fear that a whole day will not be enough for me to do my business.*

† *The Gerund in dum is used after one of these Prepositions, ad, ob, propter inter, ante: as,*

Ad capiendum hostes.
Ob (vel propter) redimendum captivos.

Inter cœnandum.

Ante damnandum.

Whilst you are (inter) praying, lift your eye to Heaven, and your heart to God.

In (inter) eating observe the rules of temperance, in drinking of sobriety: the throat kills more than the sword.

As (inter) you are driving the Cows, have a care of meeting the Bull; he butts with his Horns.

Before (ante) our killing we will however shew something of our courage, and die like men.

Before acting it behoves to take advice; and to advising, time.

Before judging it is fit we hear what may be said on both sides.

It is easie for any man to be a knave, that has but wit to (ad) invent and

and courage to (*ad*) tell a lye.

Whom you find prepared to (*ad*) lie, be you resolved not to believe: many are ruined by their credulity.

Before you engage your self in any great Action, take time to (*ad*) advise upon it: haste makes waste.

A convenient place for (*ad*) pleading is some advantage to the pleader.

That which to me seems a just reason for (*ad*) defending, may to you seem the same for (*ad*) acquitting.

What you have to say we are come together to (*ad*) hear.

Some that cannot speak, can yet take good fees for (*ob*) holding their peace: clients the mean while have a sad time on't.

If you be constituted a judge of causes, rather die than take a bribe, either to (*ob*) condemn the innocent, or quit the guilty.

It seems hard though it frequently comes to pass,

that men should [suffer ill] for (*ob*) doing well.

How great was the love of Christ to us, who for (*propter*) the saving our lives, laid down his own.

He that goes to (*propter*) redeem slaves from Captivity, must carry good store of money with him liberty is neither to be sold nor bought but at a good price.

Whatever else you be killed for, be sure not to be killed for Rebelling; he will be no Martyr with God, that is a Rebel to his King.

Eloquence is of great force about (*circa*) moving. Quint.

¶ *Cum significatur necessitas, ponuntur citra Præpositionem, addito Verbo est:*

Orandum est, ut sit mens sana in corpore sano.

Vigilandum est ei qui cupit vincere.

† And when ye have this English must or ought in a reason

reason where it seemeth to be made by this Verb oportet, it may be put in the Gerund in dum, with this Verb est set Impersonally; and then the word that seemeth in the English to be the Nominative Case; shall be put in the Dative; as,

Abeundum est mihi, I must go hence.

In this life we must work, that in the other we may rest.

It is ill that I must stay here two days by my self all alone; solitude is tedious to him, that knows not how to be alone.

When a false Teacher Preaches, you must see to it that his speech deceive you not.

He must fight that means to Conquer, and he must Conquer that means to be Crown'd.

The time is almost at hand, when we must live after another fashion.

Let us begin to grow better now.

He that means to be rich when he is old, must

make use of his time whilest he is young.

† The Gerund in this construction is plainly the Nominative Case, which turning est into esse will be the Accusative; as,

Nil verius est, quam vigilandum esse ei qui cupit vincere.

Juvenalis dixit, Orandum est ut sit mens sana in corpore sano.

And when we say, Est mihi eundem, or redendum domum; it is more but, Est mihi initio, reditio domum.

As for the Cases governed of these Gerunds, beside the Dative of the Person whether of the same or different termination, gender or number. See my English Particles, chap. 55. note

¶ Vertuntur Gerundia in voces in Nomina Adjectiva

Tantus amor florum, generandi gloria mellis.

Ad acculandos homines duci præmio, proximum latrocinio est.

Cur adeo delictarum criminibus inferendis?

† Th

† This construction cannot be exemplified in English, because we have not different terminations of our Nouns, according to their Difference of Genders: but Children may Translate the following Examples agreeably to the rules and Examples of it.

Some things are so wicked, that a wise man would not do them, no not for the saving (*conservandus*) of his Country.

What think you will be the best time of meeting (*conveniendus*) my Father?

Many would not do well in this world, were there not shewn them a hope of having (*habendus*) a reward in another world.

It goes ill when a man hath neither the liberty of keeping (*retinendus*) a thing, nor of letting it go (*dimit-tendus*.)

As great caution is to be had in moving (*mo-vendus*) War, as in making (*faciendus*) Peace:

life and fortunes depend thereon.

A good man hath more pleasure in relieving (*sub-levandus*) poor men, than an evil man in oppressing (*opprimendus*) them.

It is an observation, that in setting of eggs (*supponendus*) under an Hen, they must be of an odd number.

In Curing (*curandus*) wounds, and healing (*medendus*) diseases, great care is to be used by the Chirurgion and Physician.

Riches are desired for (*ad*) the enjoying (*per-fruendus*) of pleasures.

He is as ill as a Thief, that is by a bribe drawn either to condemn (*condem-nandus*) or to accuse (*accusandus*) an innocent man.

Many men are very wily to chouse (*circumscribendus*) themselves: whether are such the greater knaves or fools?

Never good man went to God to intreat (*orandus*) help in vain.

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D E

S U P I N I S.

Prius Supinum Active significat, & sequitur Verbum aut Participium, significans motum ad locum: ut,

Spectatum veniunt, veniunt spectentur ut ipsæ.

Milites sunt missi specularum arcem.

* The first Supine hath his Active signification, and is put after Verbs and Participles that betoken moving to a place; as,

Eo cubitum.

Spectatum admissi, risum teneatis amici?

Whither is she going? to wash. And what? her self.

Why go you about to destroy your self? he does it that gives himself to wickedness.

To send to inquire at

the Oracles of Apollo, the Religion of Heathen not of Christians.

He went into Asia the King to be a Soldier.

It will be a sad time when Christian Maids shall be glad to go to serve Turkish Mistresses.

He that comes to take away my Coat from me by violence, let him take his Cloak also.

A good man never comes willingly to the Bar to accuse another, but upon great cause.

It is hard to deny strangers Habitation, who come to beg a seat.

¶ At hoc Supinum Neutro-passivis, & cum infinito iri, Passivè significat.

Coctum ego, non valatum, dudum condusum.

Postquam audierat non datum iri uxorem filio.

1. *Neutro-passivis.*

The cap put on their heads shewed, that such like servants were sent to be sold.

C. Sabinus left it in Writing, that servants used to go to be sold with Caps on. *GeH.*

You need not laugh so at my coming, for you are by the Master sent for to be Whipt.

I have given my Daughter to be Married to this young Man.

It is sad when Christians are forced to go away to be banished amongst Heathens.

2. *Cum Infinito iri.*

He is confident he shall be preferred before me with you.

Who sees not but that we are bravely dealt withall?

It cannot but grieve men to see, that they must be spoiled at the pleasure of a lustful Woman.

Who would have thought that so great a slay, as that

of the War of *Alexandria*, would have been joyned to this War?

He shewed, that the greatness of the people of *Rome* would be preserved.

There came a report that no fencers would be given.

Some said that the acts of the Tyrant would be more strongly passed.

Some believe they shall seem bountiful to their friends, so they enrich them but any manner of way.

Poeticè dicunt, Eo visere, vado videre.

Whilest you go to play, I will go to pray.

We come to enrich you, not to impoverish you.

† *This is a Grecism, like ἔσται ἀσπαζέσθαι; and sometimes used in Poetry; whence Virgil.*

— non nos aut Lybicos populare penates Venimus—*1 Æn.* but rarely if ever in prose.

¶ *Positur & absolutè cum Verbo est; ut,*

L 2

Actum

Actum est, ilicet, peristi.

Itum est in viscera terra.

Cessatum est satis.

Actum and itum in these Examples are two Supines, but they with their Verb est are the Preterperfects of agitur and itur put Imperfonally.

Ovid. Trist. l. 3. & 10.
Quaque rates ierant, pedibus nunc itur.

So Agitur de capite meo.
Male mecum agitur.

Littelton's Dictionary,
Itur Athenas.

Itur in Antiquam sylvam. Virg. Æn. 6

Pugnatum est biduum,
apud Voss. Synt. p. 67.

Jam primum superbix
mobiliratis obviam itum
est. Salsst. Jug.

¶ *Posterius Supinum Passivè significat, & sequitur Nomina Adjectiva: ut,*

Sum extra noxam, sed non est facile purgatu.

Quod factu cœdum est, idem est & dictu turpe.

Qui pecuniâ non move-
tur, hunc dignum specta-
tu arbitramur.

* *The latter Supine in his passive signification, is put after Nouns Adjectives; as, dignus, indignus, turpis, cœdus, proclivus, facilis, odiosus, mirabilis, optimus, and such like.*

It is always an easy thing (*facilis*) to be excused, but often an hard thing (*difficilis*) to be acquitted.

Let nothing that is filthy (*foedus*) to be said, come within those gates wherein Children are educated.

What is not worthy (*dignus*) to be applauded may yet be unworthy (*indignus*) to be exploded.

It is wonderful (*mirabilis*) to be thought, that what is best (*optimus*) to be done, is often the most neglected.

Many things deserving (*dignus*) to be praised are through envy thought undeserving (*indignus*) to be regarded.

Many things wonderful (*mirabilis*) to be said,

have been done; and many things hard (*difficilis*) to be believed, yet are to be seen: not every man then is to be accounted a liar that reports things beyond other mens knowledge.

Difficile factu est, à diis mortis fidem non habere. Cic, de Universo, c. 11.

† It follows also these Substantives, *fas* and *nefas*.

Not every thing that is lawful (*fas*) to be said, is at all times fit to be spoken.

To murder an innocent King is heinous (*nefas*) to be spoken, what is it then to be done!

† Some say it follows also Verbs signifying motion from a place; as,

Obsonatu redeo, I come back from providing viands. Plaut. Menach.

Primus surgit cubicu, He is the first that riseth from lying down. Cato. R. R. ch. 5.

Venatu rediturum, He will return from hunting. Stat. 1. Achill.

But whether these be latter Supines, or not rather Nouns of the Ablative Case of the fourth Declension, leave the Grammarians to dispute; though first their signifying actively, and secondly that of *Virg Geors. 3. 4. Vesper ubi ex pastu viulos ad recta reducit* and perhaps other examples that might be added, seem to incline it towards the latter sense.

¶ And the same Supine may also be turned into the Infinitive Mood Passive, as it may be indifferently said in Latine,

Facile factu or *Facile fieri, Easie to be done.*

Turpe dictu or *turpe dici, Unhonest to be spoken.*

Many things easie to be thought, are hard to be performed; and many things thought impossible to be done; are found easie to do.

Nothing filthy to be said, should be heard out of a Childs mouth, or spoken into his ear.

Vertue set aside, what | that is worthy to be Lo
hath this World in it | ved?

D E

Tempore & Loco.

Tempus, *The Time.*

QUAE significant partem
temporis, in Ablativo
frequentius usurpantur, in
Accusativo raro; ut,

Nemo mortalium om-
nibus horis sapit.

Nocte latent mendæ.

Id Tempus creatus est
consul.

¶ *Nouns that betoken part
of time be commonly put in
the Ablative Case; as, No-
cte vigilas, Luce dormis;*
*that is Nouns which answer
to the question quando?*

1. Ablative.

Many forbear many
things in the day, which
yet they practise in the
night; as in the day they

fear the eyes of man, so
in the night they should
fear the eyes of God;
to him darkness and light
are both alike.

At nine of the Clock
ye began to agree, how
came it to pass that ye
disagreed at ten?

He that intends to set
forward at six of the
clock, had need rise at
four: there is meat to
be eaten, and prayers to
be said, before one goes.

The opportunity which
you may have this hour,
you may seek the next;
take time therefore while
time serves.

He comes amiss at no
time, who is welcome at
all times.

All are not such, Cow-
ards, but that some dare
be

the good men in ill times: but they are but few.

Call me up at any hour, I shall be ready at what hour you shall call.

Your letters neither signified what day they were dated, nor at what time I might look for you.

2. Accusative.

I shall be at London at Easter, where will you be at that time? In the Country.

I think to be in London at Michaelmas; for at that time as I remember, the Lord Mayor is to be chosen.

At that time of the year storms do arise: God keep all quiet.

* *Quaquam hic Eclipsis videtur esse Præpositionis per vel sub.*

† *When the word of time is put in the Accusative Case, it is governed of a Preposition, requiring such a Case after it understood.*

And even so it is when the word of time is put in the Ablative Case though for haste and conveniency of

speaking, it be omitted. Hence.

Cic. 1. Off. Nec iisdem de rebus, nec in omni tempore, nec similiter delectantur.

Id. lib. 7. ep. 5. Serò resistimus ei, quem per annos decem aluimus contra nos.

¶ *Quæ autem durationem temporis & continuationem denotant, in Accusativo, interdum & in Ablativo efficiuntur: ut,*

Virg. Hic jam ter centum totos regnabitur annos.

Noctes atque dies patri janua dicitis.

Hic tamen hac mecum poteris requiescere nocte.

Sæet. Imperavit triennio, & decem mensibus, octoque diebus.

¶ *But Nouns that betoken continual term of time, without ceasing or intermission, be commonly used in the Accusative Case: as,*

Sexaginta annos natus, Hyemem totam stertis; that is, Nouns which answer to the question quamdiu?

1. Accusative.

We were together two hours it may be.

Dormice, Bees and Swallows are said to sleep all Winter.

I was two days (*biduum*) at *Londinea*, and I shall be three at *Ephesus*.

He cannot but be hungry, who is so fasting two days together, that he tastes not so much as a drop of water.

Do you Counterfeit his face for one night, and no more.

They that continue many years in miseries, may at last find a deliverance.

Let your doings be good, and they will commend you nights and days.

How old is your Daughter? Twenty years old; three years she lived at *Lincoln*, and seventeen at *London*.

It is now many years since I have possessed this House.

2. Ablative.

The Barbarians hung seven months about one Mountain,

This honour lives time everlasting for you.

For my intemperance to day I will so fast these next whole three days following.

Short was his reign, who reign'd but two years, three months, and four days.

I am ashamed of you boys; you do nothing all the day long but prate and play.

Panatus lived thirty years after he had published those Books.

He lived fourscore years, nay rather he was fourscore years.

¶ *Dicimus etiam, In paucis diebus.*

De die, de nocte.

Promitto in diem.

Commodo in mensem.

Annos ad quinquaginta natus.

Per tres annos studui.

Puer id ætatis.

Non plus triduum, aut triduo.

Tertio, vel ad tertium calendas, vel calendarum.

For (*in*) these two days fare you well, *Thais*.

So

So delightful was the discourse, that we sat up talking till (*ad*) late at night.

Had he lived to (*ad*) the hundredth year, it had never repented him of his old Age.

I staid looking for you at the Haven till (*ad*) nine a clock.

When I had waked till far of the night, I at last went to bed.

It is not easie to find the way for him that travels in (*per*) the dark.

In (*intra*) fourteen years time they never came in house.

How old are you now? About fifty seven.

I will be back again with in (*intra*) this hour.

I pray you lend me ten pounds for (*in*) a year. No; but I will lend you them for a month.

You need not much fear a siege, having succour provided for (*in*) so many years.

I studied hard seven years together (*per*) at Oxford.

I will promise you my Horse against (*in*) Thurs-

day, if you promise me to use him well.

To cut mens Throats. thieves rise by (*de*) night.

Within (*intra*) sixteen days the Town was taken and Burnt.

Within (*cis*) a few days I hope my Ague will be gone.

If I have been a Fool heretofore, I hope now that I have suffered for my folly, I shall be wiser for (*in*) the future.

Spatium loci, Space of place.

¶ *Spatium* lost in Accusativo effertur, interdum & in Ablativo; ut,

Virg. Dic quibus in terris, & eris mihi magnus Apollo;

Tres pateat cœli spatium non amplius ulnas.

Jam mille passus processeram.

Abest bidui, subintelligitur, spatium vel spatio; itinere vel iter.

Abest ab urbe quingentis millibus passuum.

¶ Nouns that betoken space between place and places,
L 5.

place, be commonly put in the Accusative Case: as,

Pedem hinc ne decesseris, Go not thou a foot from this place.

1. Accusative.

Zama is four days journey from Carthage.

We are hurried hence four and twenty miles in Coaches.

You had best not stir an inch, not a fingers breadth, not a nails breadth from where you are.

He protests that he never stirred a foot from you.

The place is big enough to play in, for it is three furlongs wide.

That day we travelled pleasantly through a valley, which lay three miles in length.

Your Grave will not reach above seven foot in length, and three in breadth.

The width of the Hircanian Forest reaches nine days journey to a nimble Traveller.

There cannot but be much fish in your ponds,

which lie open twenty yards a piece in breadth, and forty in length.

Sulmo is fourscore and ten miles distant from Rome.

2. Ablative.

They are not many paces one from another.

Ventidius is two days space from him.

They were two days journey off.

The nation of the Menapians is twenty days journey from the Sea.

Tork is from London an hundred and fifty miles.

† The Accusative seems governed of *ad*, *per*, or *circa*; the Ablative of *ab*. For so the Greek speaks.

Τὸ τεῖχος καθέσθον ἐστὶν δὲκα σταδία. Diod. Sic. lib. 17.

Διέκει ταύτης σταδίου ὡς πεντηκαίδεκα, (Distabat ab hac stadia ferè quindécim.) Xenoph.

So Cic. Cum à Leucopetra profectus (inde enim transmittēbam) stadia circiter trecenta processissem rejectus sum Austro vehementi ad eandem Leucopetram.

Καὶ ἐξ ἑστέων αἰώνων ἀλλήλων ὑπὸ σταδίων τεταμέναι,
q. d. Atribus stadiis castra
alii ab aulis sunt metati.
Diod. Sic. lib. 19.

Vide Voss. de constructi-
one, cap. 44.

1. Appellativa Locorum.

¶ Nomina Appellativa,
et nomina majorum loco-
rum adduntur ferè cum
Prepositione, verbis signifi-
cantibus motum aut actio-
nem, in loco, ad locum, à
loco, aut per locum: ut,
In foro versatur.

Meruit sub rege in Gal-
lia.

Virg. — ad templum
non æquæ Palladis ibant
Hliades —

Salust. Legantur in Hi-
spaniam majores natu no-
biles.

E Sicilia discedens, Rho-
dum veni.

Per mare ibis ad Indos.

¶ Nouns Appellatives,
or names of great places, be
put with a Preposition, if
they follow a Verb that sig-
nifieth in a place, to a place,
from a place, or by place;
as,

Vivo in Anglia.

Veni per Galliam in I-
taliā.

Proficiscor ex urbe.

1. Appellativa.

Where have you been
staying so long? I was a
while in the fish market,
and a while in the Herb-
market.

He that intends to be a
good Orator, should be
daily attending on the Ora-
tions spoken in the Court.

I pray thee make a step
over to the Forum.

He requested that the
cause might be removed
out of the Forum into
the Town hall; in some
Courts there are more Ju-
stice, in others more E-
quity.

When six a Clock bell
rings it is time for Scho-
lars to go to School; and
when the ten a Clock, to
Church.

Whether vagrants, that
go begging from one Town
to another, be fit to be
relieved with Alms, may
be considered.

I will not stir an inch
from home till you be
come back out of Eng-
land.

Land into Ireland.

Though you cannot go by Land, yet by Sea you may go from thence to any place.

2. *Nomina majorum locorum.*

Hannibal, that had himself been general of an army in Italy, served under Antiochus in Asia: fortune is changeable.

He that likes not to live in England, will hardly like to live unless for a while, either in Spain or in France; home is home.

The exiles betook themselves into Italy or Germany for safety.

Few but had rather stay at home, than be sent Embassadors into Turkey, or Muscovy.

Departing from Scotland I came to Berwick, and so into England.

As I returned out of Asia, I sailed from Aegina towards Megara.

Through Denmark you may go into Norway, and from thence by Gothland into Finland, and so by Russia into Tartaria, and thence to China.

† Sometimes the Preparation is omitted; as,
Ibiris Italiam. Virg. *Æn.*

Proficisci Peloponnesum Cíc.

Cùm Samum insulam in hyberna se recepissent Suet.

Samothraciam abire Justin.

Cyprum confedere. M. Venena. — nascantur plurima Ponto. Virg. *Æn.* 8.

At nos hinc alii sitientes ibimus Afros.

Pars Scythiam, & rapidum Cretæ veniemus Oceanum.

¶ *Omne Verbum admittit Genitivum proprii nominis loci, in quo fit actio; modo prima vel secunde declinationis sit, & singulari numeri; ut;*

Juv. Quid Romæ faciam? Mentiri nescio.

Ter. Samia mihi mater fuit, ea habitabat Rhodi.

¶ *In a place, or at a place if the place be a proper name of the first or second Declension, and the singular;*

gator number, it shall be put in the Genitive Case;

Vixit Londini.
Studivit Oxoniæ.

† The Construction is the same, when presence in the place is signified.

What should he do at Lutetia, that knows not how to lye?

Sixteen years I lived at Lincoln, eleven at Louth, seven at Welton, ten at Grantham.

Before you climb a Pulpit, go and study seven years at Cambridge or Oxford; and then be a hearer of Preachers seven years more at London; by that time you may be well furnished and fitted for a Preacher.

They sold all things at Rome, things made at home, and things fetch'd from abroad; oaths, credit, conscience and all.

For some time my grandfather dwelt at York, yet at York neither was he born, nor died he.

† This Genitive seems

governed of in opido or in urbe; whence is read, In opido Antiochiæ. Cic. ad. Att. lib. 5. ep. 18.

† Sometimes instead of this Genitive we meet with an Ablative, and the Preposition in. Hence.

Cic. ad Att. lib. 8. ep. 3.

Navis in Cajetâ est parata nobis.

Plant. Epid. 4. 1. Mihî in Epidauro primus pudicitiam pepulit.

So Soph. in Ajac. Ἐν Τροίᾳ δὲ μοι πόλις ἦν ἰχθὺς.

† Sometimes instead of it, we meet with the Accusative Case, and the Preposition ad or apud;

Fui ad Corinthum. Cic.

Prima quod ad Trojam pro charis gesserat Argis, Virg. 1. Æn.

Depugnavi apud Thermopylas. Cic. de Sen.

† Sometimes the names of Islands are found in the Genitive Case, like names of Cities. Thence,

— Cretæ considere jussit. Virg. 3. Æn.

Cum audisset Pompei-

um

um Cypri visum. *Cas. 3.*
bel. civ.

i. e. In insula Cretæ &
 Cypri.

Vide Farnabii Systema,
p. 85.

So we meet with both
 Lemni and in Lemno, in
Ter. Phorm. 5. 8.

¶ Humi, domi, militiæ,
 belli, *propriorum sequuntur*
nomina; ut,

Ter. Domi bellique si-
mul vivitis. Cic.

Parvi sunt arma foris,
 nisi est consilium domi.

¶ And these Nouns, hu-
 mi, domi, militiæ, belli, be
 likewise used: as,

Procumbit humi bos.

Militiæ enutritus est.

Domi bellique otiosi vi-
 vitis.

He laid her flat on the
 ground, she humbly held
 up her hands.

In some places they
 strew Flowers on the
 ground, where the Bride
 is to go to Church to be
 Married.

It matters not whether
 I sit on the Ground or
 aloft,

I had rather be at home
 with fear than at Constan-
 tinople without fear.

It is hard when a man
 can speak nothing at home
 but what is told abroad.

No Soldier to one trained
 up from his youth in
 War.

Their Virtue is known
 both at home, and in
 War.

This thing was agitated
 both at home and in
 War.

Right Citizens will ad-
 vance the common-weal
 by all the means they shall
 be able, both at home and
 in War.

† So Ovid said, Pro-
 cumbere terræ. *Met. 2.*

Plant. Proximæ vicinæ
habitat.

Richerius Gram. obsterit
adds togæ, Ut jacet humi
togæ. fol. 79.

† Humo is said in the
 same sense both by Ovid and
 Virgil.

Et jacuit resupinus hu-
 mo, *Met. 4.*

Figat humo plantas. Vir.

Georg. 4.

Et requievit humo. O-

vid. Met. 10.

† *So domo by Cicero pro domo sua, domo me contineo.*

And Virg. 3. Georg. Hunc abde domo.

¶ *Domi non alios secum patitur Gentivos, qudm meæ, tuæ, suæ, nostræ, vestræ, alienæ; ut,*

Vescor domi meæ, non alienæ.

Methinks I am best when I am at my own House, though I love to visit my Neighbours.

Had you not rather be at your own House without danger, than at another mans with danger?

In his own House Verres was bragged to be a most excellent man.

Diodorus lived many years at our house.

I never was merrier, than when I was last at your House.

I had rather have boyl'd at my own House, than roast at another mans.

¶ *Verùm si proprium toci nomen pluralis duntaxat numeri, aut tertiæ declinationis fuerit, in Dativo aut Ablativo ponitur; ut*

Colchus an assyrius, Thebis nutritus in Argis. Suet. Lentulum Gerulicus Tiburi genitum scribit.

Eiv. Neglectum Anxuræ præsidium.

Cic. Cum una sola legione fuit Carthagini.

Hor. Romæ Tibur amo ventosus, Tibure Romam.

Cic. Quum tu Narbone mensas hospirum convomeres.

Idem. Commendo tibi domum ejus, quæ est Sy-cione.

¶ *But if the place be of the third Declension, or the plural number, it shall be put in the Dative, or in the Ablative Case; as,*

Militavit Carthagini or Carthagine. Athenis natus est.

† *The mentioning of the Dative in the rule seems a mistake.*

mistake; those words ending in *i*, viz. Tiburi, Anxuri, Carthagini, being not of the Dative, but Ablative Case, which ended anciently in *i* as well as in *e*; and in many words yet doth, and in some in both.

1. Plur. Num.

He ought to have been full of Philosophical precepts, who had heard Cratippus a year, and at Athens too.

There have been no Oracles given at Delphos since Apollo left the place.

There were not more vicious manners at Artaxata, nor more riotous feasting at Susa, than at Rome.

For him that was brought up at Argos there was no pleasant living at Thebes.

I had rather have one House at Veii, than two at Gabil.

2. Tert. Declis.

Rather live of Bread begged at conquered Carthage, than do an unjust Action.

Things went not well

at Carthage, when Hannibal was forced to thence to Antiochus for safety.

There is at Scicyon a Man, that deserves much to be commended.

It is a shame for a man to be drunk at Narbo, or any where else.

When I am at Tibur I long for fish, when at Rome, for flesh.

It is all one whether a man die at Tibur, or at Croto; it is as far to Heaven from one, as from the other.

I have at Lacedaemona very creditable success for my old age.

It was no safe dwelling at Anxur, after the wall and Castle were demolished.

† This Ablative seems to be governed of the Preposition in, understood; both by what was said on the foregoing part of the rule, and by that of Lucian, "Ἰὼ μὴ τὰ ἐν Τύρῳ; μὴ δὲ τὰ ἐν Ἀρχήλοις; συνήσωμαι."

And that, "Ἐπὶ ἐν Βαβυλῶνι κείμεναι τεύχεα τῶν τῶν ἐμῶν."

And by that of Caesar,

B. C. Compluris præte-
rea (scilicet naves) longas in
Hispani faciendas curavit.
And that also of Valerius
Maximus, lib. 1. cap. 8.
Cœnanti apud Scopam in
Cranone, nunciatum est
duos juvenes ad januam
venisse.

¶ Sic utimur ruri vel
rure in Ablativo: ut,
Ruri ferè se continet.
Pers. Rure paterno est
tibi far modicum.

¶ Likewise we say, Ruri
or Rure educatus est.

Whether it be a more
pleasant thing to dwell in
the City or Country, is
hard to say.

I believe my father is
now at his Country House,
ordering his Husbandry.

He that keeps servants
in the Country, had not
need keep always in the
City, but be sometimes vi-
siting them; else servants
will be servants, or rather
masters.

What quantity of corn
have you at your Country
farm to year? It is suppo-
sed it will be dear.

I suppose he hath been
this good while doing
somewhat at his Country-
House.

† Some other words, as,
terra, mare, via, &c. are
said to be likewise used;
as,

Multæ mihi à C. Verre
insidiæ terræ marique factæ
sunt. Cic. 2. in Ver.

Nunc iter consuebamus
æstuosâ & pulverulentâ
viâ. Cic. Att. 9. 14.

Tres adeò incertos ex-
câ caligine soles Erramus
pelago. Virg. Æn. 3.

Hi contra vagantur læ-
ti, atque erecti toro fo-
to. Cic. pro Font.

Ad Locum.

¶ Verbis significantibus
motum ad Locum apponitur
proprium loci in Accusativo:
ut,

Concessi Cantabrigiam
ad capiendum ingenii cul-
tum.

Eo Londinum ad mer-
ces emendas.

¶ To a place, if the place
be a proper name, it shall
be put in the Accusative
Case without a Preposition:
as, Eo Romam.

He

He was said to be gone to Cumæ, but as I think, he turned his Journey to Capua.

He that goes to Oxford to teach Arts, doth like him that goes to Newcastle to sell Coals.

When the Merchants come to Boston to sell Wares, then is it best for Lincolnshire men to buy goods.

Formerly the Romans went to Athens to get breeding; now we are thought ill bred, if we go not to Rome or Paris for breeding, when perhaps 'twere better staying at home.

I can very conveniently send Letters from hence by post to *Lincoln, London, York, Salisbury.*

† *This Accusative is governed of some Preposition, ad or in, which we find sometimes expressed; as,*

Profectus ad Mutinum est. Cic.

Ad Genevam pervenit, Cas.

Cassius ad Messanam navibus advolavit. Id.

Adolescensculus miles

profectus sum ad Capuanum & quinto anno post ad Tarentum. Cic. de Sen.

Ego ire in Pyræum volo. Plant.

Coimus in Pyræum Ter. Eun.

† *Ad hunc modum utitur rus & domus; ut, Ego rus ibo.*

Virg. Ite domum farinam, venit hesperus, in capellæ.

¶ *Likewise Confero me domum.*

Recipio me rus.

I will set this man packing to his Country farm.

In Summer time the Citizens fly out of the City, as out of a Prison, into the Country.

Away come I home, when I hear any ill tidings to my Country broad.

Go you, Davus, home and home with you carry these Victuals which I have bought, and get them ready against Dinner; and as soon as my business is over, I will return home.

I had a great deal rather run back home to dinner, than trudge to the Country House to Labour.

† Other words are so set as domus and rus :

— Quasunque abduci-
te terras *Virg. 3. Æn.*

Speluncam Dido dux
& Trojanns eandem

Deveniunt — *Virg. 4. Æn.*

Farnab. System. Gram.
pag. 86.

† The Prepositions are here too understood. Whence,

Omnes ad eam domum
profecti sunt, in *Cic. Verr. 3.*

And, inducere in rura
oves & armenta, in *Ver.*

And, Ego in domum
vestram intrabo, in *Sen. lib*
2. controu.

Τὸν παῖδα τὸν δὲ πρὸς
ἑμὲ ἀγών. *Soph. in*
Ajace.

Jam ubi vos dilapsi do-
mos, & in rura vestra eri-
tis. *Liv. c. 39.*

A Loco, per Locum.

¶ Verbis significantibus
motum à loco aut per locum,

adjicitur proprium loci in
Ablativo : ut,

Nisi antè Româ profe-
ctus esses, nunc eam relin-
queres.

Eboraco, sive per Ebo-
racum, sum profecturus
iter.

¶ From a place, or by a
place, if the place be a pro-
per name, it shall be put in
the Ablative Case without
a Preposition ; as,

Discessit Londino.

Profectus est Londino,
vel per Londinium, Can-
tabrigiam.

Quintus Servilius sent
Letters to me from Tar-
sus, wishing me to take
my journey by Laodicea.

He that goes from Rome
to Brundisium by the Ap-
pian way, hath a pleasant
journey of it, though
somewhat long.

He that goes from Gran-
tham to York by Lincoln,
goes a little, not much out
of the way : by Newark
'tis the nearer way, and
easier to hit.

† This Ablative is go-
vern'd of a Preposition, à
ab,

ab, de, understood; which also is sometimes expressed;

Ab Dianio, quod in Hispania est, ad Sinopen, quæ in Ponto est, navigaverunt, Cic.

A Pyrzo ad Zostera vento molesto venimus. Idem.

Interim ab Roma legatos venisse nunciatum est.

Liv. l. 1. B. Pun.

Valerium à Veis abducere exercitum jubet. Id. Ib.

Placuit Æsculapium ab Epidauro Romam arcelendum. Id.

De Pomptino scripsi. Cic.

De Gyaro ad te dedi de Messala literas; Vide Vossium de construct. c. 46.

So Lucian, Διαπλεόντες ὃς ἀπὸ Σικυῶν ἐς Κίρραν, i. e. Etenim cūm à Sicyone ad Cirrham navigarent,

¶ Ad eundem modum usurpantur domus & rus; ut,

Nuper exiit domo.

Ter. Timeo ne pater rure redierit.

¶ Domus and rus be likewise used; as,

Abiit domo.

Rure reversus est.

I was sent for hither from home a good while ago, I would fain know what I was sent for.

When the Husband banished from home, the Wife rules the roast at home.

So good an Husband am I, that I have not stirred from home this week, and this is the first time that I have stirred any which from home.

I am in a twittering case lest before I get home my master should be come back from the Country house.

I was but just come back to Town out of the Country, when your man delivered me your Letters.

Have a care what you do, our master will be back out of the Country within this hour.

I so love the Country life, that I shall hardly stir out of the Country into the City these two months.

† Here also a Prepositi-
on is understood. Hence.

Absse ab domo non pos-
sum. Liv.

Dum senes ab domo ar-
cessunt. Id.

Κεῖν ὁ δὲ ἀπὸ οἴκου
ἐνδύς ἔσπευμένον. Ille

verò domo statim profici-
scens. Saph. in Ajace.

† Thus humo is used.

— At illa Surgit humo
pigrè, ——— Ovid. Met.
2. 773.

Impersonalium Constructio.

Impersonals.

A Verb Impersonal hath
no Nominative Case
before him; and this word
it or there is commonly his
sign; as,

Decet, It becometh.

Oportet aliquem esse,
There must be some body.

But if he hath neither of
these words before him, then
the word that seemeth to be
the Nominative Case, shall
be such Case as the Verb
Impersonal will have after
him; as,

Me oportet, I must.

Tibi licet, Thou mayst.
Genitivus.

† Hac tria Impersonalia,

interest, refert, & est,
quibuscumque Genitivis anne-
ctuntur, præter hos Ablati-
vos femininos, meâ, tuâ, suâ,
nostrâ, vestrâ, & cuiâ; ut,

Interest magistratûs tueri
bonos, animâvertere in
malos.

Refert multum Christi-
anz Republicæ Episcopos
doctos & pios esse.

Prudentis est multa dis-
simulare.

Tuâ refert teipsum nos-
se.

Cic. Ea cædes crimini
potissimum datur ei, cuiâ
interfuit; non i.e. cuiâ
nihil interfuit.

† Interest, refert, and
est

est for interest, require a Genitive Case of all casual words, except *meâ, tuâ, suâ, nostrâ, vestrâ, and cuiâ*, the Ablative Case of the Pronouns Possessives; as,

Interest omnium rectè agere.

Tuâ refert teipsum nòse.

I. Interest cum Genitivo.

It concerns the King to take care for the peace and prosperity of his Subjects, and the Subjects for the safety and Honour of the King.

It imports Cicero, that I come upon him as he is a Learning.

It concerns both of us, to afford mutual help and assistance each to other.

It concerns every man to keep a conscience void of offence towards God and towards Man.

It concerns him that accuseth another, to be innocent himself.

It appertains not to men below, to know all that God doth above.

It makes no matter to Learners, by what name

every thing is called.

It is easie to shew behovable it is to common safety, that faithful and courageous men put into offices of trust.

It is of very great concernment to us both, I speak with you ere go.

What is it to him, I come not up to Parliament?

I think it to import commonweal, that justice and judgment be duly and impartially administered.

Interest cum Ablativo Pron.

It matters not me, I matter it nor, whether I rot in the ground or lost.

As soon as I saw it touched your profit, I stuck for you all I could.

I thought it for your profit, else I had not done it.

It maketh no matter us, whether those things be so or no, which Philosophers say.

He thought it concerned

ned not him how things went, well or ill in the state; and so he minded only his own business.

Whom can it concern, if not us, whose private weal is involved within the publick, that the Kingdom be well governed?

Ye may think it concerns you to live well in this World, when your eternal weal or wo in another world depends upon it.

It is of mighty import to you who are Fathers, that your Children be virtuously brought up.

2. *Refert cum Genitivo.*

It mightily concerns composition what things you set before what. *Quint. l. 9. c. 9.*

He was a loving Prince indeed to his Subjects, who still did that which he saw, was more for their profit than his own.

It concerns every body to look to the saving of that which being lost cannot be redeemed.

It much concerns the Church of God, that Ma-

gistrates be courageous, Ministers knowing, and both pious.

It mightily imports the commonwealth of learning, that the instructions of youth be learned, laborious and religious.

Refert cum Ablativo Pron.

What you or others do or say in your own houses, it is nothing to me.

Leave asking of that which nothing concerns you.

Whether other men do their duties or no, whilest it nothing concerns you, make no matter, but do your own.

What makes the matter to me whether you be rich or poor? I am not like to be your heir.

What concerns it us? Much. *Ter.*

If it concerns not you as well as us, you have the less to care for.

The love of a Father towards his Children, still inclines him more to regard what is for their profit, than what is for his own.

That

That business, if you knew whom it concerned, you would look a little better after it.

It concerns not me at all, who am the eldest. *Ter.*

3. Est:

† Of est for interest, it imports or concerns, I see no Examples, therefore I set none: but of est, it is the part of, I see some, and therefore will set some.

It is the part of a young man to reverence his elders, and give place to his betters.

It is the part of a King to cherish his good subjects, and to chastise his bad ones.

It will be the part of your humanity, to preserve as many as you can from Calamity.

It is an ingenuous mans part, to wish well even to those whom he cannot do well to.

Where the case is doubtful, it is the Judges part to conjecture where the right lies.

† Of mea, tua, sua, &c.

with est, I see no Examples Authors rather like to use the Nominative those Pronouns in this Case, as,

Non est meum con-
Autoritatem senatus
cere.

Eja haud vestrum est
racundos esse.

Σὺν ᾧ τὰ δούτα
αἶν. Ἰσορ.

¶ Adiciuntur &
Genitivi, tanti, quan-
magni, parvi, quantu-
que, tantidem: ut,
Magni refert quibus
vixeris.

Tanti refert honesta-
gere.

Vestrâ parvi interest.
Er, Interest ad laudem
meam.

† Sometimes interest
and refert have some
or other of these Genitives
after them without an
Ablative Case, and sometimes
with the Genitive they have
the Ablative.

1. Genitive without Ablative.

It is of great importance
(interest) to the honour
and praise of a City, the
Justice

Justice be in it duly admistrated.

It is of great concern who they be whom one every day should hear.

It is a matter of great concern whom you are indebted to.

It was of small import (refert) that he had not had a Daughter to bring up.

Of so great concern it is, for every man to know himself, that who does not know himself must be a fool: and oh, what a sort of such fools are there!

If it were truly known of how great import it would be for men to be frugal, frugality would be more set by than it is.

2. *Genitive with Ablative.*

They that love you, think it of great concern to you, that you behave your self respectfully towards every Body.

It very much concerns me to be at London at the opening of the next Term.

It is of most mighty

concern to us, that you be present when our cause is to be tried.

Ye may think it little to concern you, what other men say of you; but in that ye are mightily mistaken.

Cesar thought it much concerned him, to be sometimes in the field with his Army, whereby to gain advantage on the Enemy.

I know not whom it can be of more importance to, that I live well, than my self.

¶ *Et, Interest ad laudem meam.*

Truly I do not see it to be of much imperrance towards my commendation, but it is of some importance towards my hastening, not to stay for you. *Cic.*

What you have done, is of great concern towards the honour and praise of the City.

It is of mighty importance towards eternal life in another world, to live a good life in this.

† Sometimes these Verbs neither have Genitive nor Ablative with them, but multum, parvum, quid, nihil, &c.

Multum refert. *Mart.*

Permulum interest. *Cic.*

Certè ad rem nihil interest, utrum hunc, &c. *Cic.*

Nihil refert. *Plaut.*

Non multum refert.

Aves pascantur necne, quid refert? &c. *Cic.*

Dativus.

¶ In dativum feruntur hæc Impersonalia, accidit, certum est, contingit, constat, confert, competit, conducit, convenit, placet, displicet, dolet, expedit, evenit, liquet, libet, licet, nocet, obest, prodest, præstat, patet, stat, restat, beneficit, malefit, satisficit, superest, sufficit, vacat proptium est: ut,

Convenit mihi tecum *Salust.*

Emori per virtutem mihi præstat, quàm, per dedecus vivere.

Ovid. Non vacat exiguis rebus adesse Jovi.

Doler dictum imprudenti adolescenti & libero. *Ter.*

A noverca malefit privignis.

A Deo nobis beneficit.

Virg. Stat mihi casus renovare omnes, i. e. statutum est.

¶ Certain Impersonals require a Dative Case: accedit, libet, licet, patet, liquet, constat, placet, expedit, prodest, sufficit, vacat, accidit, convenit, contingit, and other like.

That men are preferred to Dignities in Church or State, it sometimes falls out (*accidit*) to them thinking of no such matter.

It fell out well for me, that when I broke my leg, the Bone-setter was not high at hand.

Many things are proposed to me, but I cannot determine (*certum est*) what to do.

That which upon good consideration you are resolved to do, do.

It is not every man's fortune (*contingit*) to go to Corinth.

It befalls not every man to find a wedge of Gold.

Nor was it sufficiently clear (*constat*) to their minds, whether they should commend that to which a journey of the Consul or dispraise it.

It is manifest to me, that nothing in the whole world is of that value, which the soul of man is.

It is available (*confert*) into health, to observe temperance in eating and drinking.

It helpeth Salvation likewise, that men are free from some sins, if they be servants to others.

That your Daughter be married to *Menedemus's* son, is convenient (*conuenit*) for him.

It fits me, that when I have a journey to go, you should have a Horse to spare.

That you are not proud of your own conceit, it conduceth (*conducit*) much to your praise.

That each of us do bring his receipts and expenses fairly written out, it will be convenient for our accounts.

It is neither fit nor meet

(*conuenit*) for us to withdraw our selves from any danger, when the City, or the King, or the safety of the Kingdom, lies at stake.

It is not at all convenient for you to lend me money, and in the mean time want your self.

If it like you (*placet*) we will walk abroad a while out of the shade into the open Air.

It hath not always pleased God, that the better cause should have the better success.

It displeaseth (*displicet*) a good man, that a poor man, though a bad man, should go from his door unrelieved.

It is displeasing to me, that like a man who hath no certain dwelling place, you should go idly wandering up and down the Country, and take no settled course to live.

It grieues (*doler*) me, that I ever did any thing to grieve so good a master as I have.

That it was too late e'er I knew your mind, which else I should have

done, it grieves me.

That your House is so near to mine, that we can upon all occasions easily have access to each other, it is expedient (*expedit*) both for you and me.

It is needful for some to be good when others are bad, to keep off universal judgment from destroying all.

If it fall out (*evenit*) ill to those that do ill it is not to be wondered at : God is just.

If it fall out well to those that do well, it is but what might be hoped; God rewardeth men according to their works.

You are an idle Boy ; I dare (*liquet*) swear it upon a Book, that you have not look'd a word in your Book these two hours.

It is clear to me that you are not in the right, though I know not how to reſell what you ſay.

Though he meet with many Troubles, yet it liketh (*libet*) not a good man childiſhly to bewail

his misfortunes, but to be content with his preſent ſtate, and hope for better things afterward.

Since it liketh you to be mad, be mad by your ſelf, for I will ſtay no longer with you.

It is free (*licet*) for you to be a good man, if you have a mind ; no decree of God compelleth you to be bad.

It is not lawful for any man to ſin ; that's a thing which God forbids and hates.

It did hurt (*nocet*) both to *Demosthenes* and *Cicero* that their Eloquence ſo far exceeded all others.

It will do me no harm if you talk with my adverſary and try to put an end to the ſuits between us.

It hath been a hurt (*noceſt*) to many that they have too greedily purſued after glory.

That you follow your own humour, and ſpend your eſtate, it will neither hurt nor profit me.

That Laws be duly executed, and Juſtice impartially

tially administred, it alike profits (*prodest*) both poor and rich.

It profits the afflicted little, to rage or fret at their afflictions, for better it is with patience to bear them; patience makes the heaviest burthen light.

It is better (*præstat*) for a man to live poor and quiet, than rich and troubled.

Better it is for any man to be killed being innocent, than to escape Death through sin.

It is plain (*patet*) to some, that the Sun stands still, and the Earth moves round it; though others be not of that Opinion.

It is evident to all that eternal happiness is to be preferred before temporal, and yet most men so love this World, as if they neither believed, nor desired, nor regarded, any other World.

Let the Devil come armed with never so many weapons, a good man is ever resolved (*stat*) to grapple with him.

I have many places to

go to, but whither to go first I am not as yet resolved.

Having paid all the world my debts, it remains (*restat*) to me only to make my peace with God for my sins then depart this world in peace.

I have proved by arguments my own positions, it remains to me now to answer your Objections.

It is well (*benefit*) for me, that Christ hath made that satisfaction for my sins to God, which I could never have made my self.

It is well for a Kingdom, when the Prince carries himself towards his Subjects like a loving Father, and Subjects carry themselves towards their Prince like dutiful Children.

Though men be pious, yet through Gods permission sometimes it happens ill (*malefit*) to them from the Devil.

It is ill for me that you go away who are so helpful to me, both by counsel and assistance upon all occasions.

Consider how he may be satisfied (*satisfit*) whom you know I would have satisfaction given to.

It is satisfaction to me, that you acknowledge your offence and ask my pardon.

To him that is overcome it remaineth (*sufficit*) that he be able to defend himself. *Quint.*

It remains to you now, being that you have done your endeavour, to expect the event, and be content with the success.

It is not sufficient (*sufficit*) for me that you send me word by Letters that you are well, unless you come your self in person, and let me see you well.

It suffices a gentle Father, that his Son sees and sorrows for his offence, and promiseth amendment of his fault; he proceeds not to severities.

Trading is not now so quick, but that I have leisure (*vacat*) to sit a while and talk with you.

Be gone, Devil be gone;

I am not at leisure to hear your Temptations.

A good man is always at leisure to serve God, but never at leisure to serve Satan.

Accusativus.

¶ *Hæc Impersonalia accusandi casum exigunt, ut, juvat, decet, cum compo delectat, oportet: ut,*

Me juvat ire per alium. Uxorẽ ædes curare decet.

Decet viros muliebre ter rixari.

Cato. Patrem familiẽ veridacem, non emaccesse oportet.

¶ *Some will have Accusative Case only; ut, delectat, decet, juvat, oportet.*

It delights (*juvat*) me that Learning and good Manners do daily flourish more and more in the Universities.

I was very glad that the Counsel which I gave you did you good.

It is pleasing to some diligently

diligently to apply themselves to labour, how much soever it may please others to follow their pleasures.

It doth me good to read the Martyrdoms of the primitive Christians ; for thence I learn courage and patience.

† Quando ita tibi iavari, vale atque salve, is quoted from *Plautus* by *Cooper*.

It becomes (*decer*) rich men to be liberal, poor men to be sparing, none to be prodigal, none to be covetous.

It becomes the people to flock all into the Church, when the Bells ring all in to prayers.

It may sometime become a wise man to be silent, when others might think it fit he should speak.

It alike becomes the Husband to look to the house, as the Wife to look to the Grounds.

It doth not become (*de-decer*) an Orator to be angry, although it may not

misbecome him to make a shew of anger.

It misbecomes Women to fight like men.

It is as unbecoming a Philosopher to err and be deceived, as to dote and be mad.

It cannot be misbecoming for any man with moderation, to use the good things, wherewith God hath stored him.

Decet is found construed with a Dative Case ;

Istus facinus quod tu in-simulas, nostro generi non decet. Plaut. Amph. 22. v. 188.

Fateor ego Profecto me esse ut decet lenonis familiar. Id. Pers. 2. 2. 31.

Imò hercule ita nobis decet. Ter. Ad. 5. 8. 5.

Hæc primum ut fiat deos quæso, ut vobis decet. Id. Ib. 3. 4. 45.

Decet principi orbis populo. Liv. l. 34.

But 'tis a *Græcism* ;
Ἡκιστα ὀρέπεται πολὺ αὐτῷ. Demosth.

Καθὼς ὀρέπεται ἀγίοις. Eph. 5. 3.

You must needs be
M 4 (*oportet*)

(oportet) some slave, and a naughty and wicked fellow, to laugh at a man in misery.

It behoves him to look into himself, that accuses another of a dishonest act.

The Shepherd ought to feed his Sheep.

If you who are followers, will not construe the lesson, I then who am leader must.

He should be a good man himself, that thinks by his persuasions to draw others to goodness.

He ought to be placed first in the seat, who by his Learning and Virtue best deserves that Honour.

¶ *Hic Verò attinet, pertinet, spectat, propriè additur Præpositio ad: ut,*

Mène vis dicere quod ad te attinet? Spectat ad omnes bene vivere.

Quint. Pertinet in utramque partem.

I would always have every man that speaks of any thing, to speak that

which appertains to (attinet) the matter; I like not rambling discourse.

It nothing concerns me if you or others will be fools, and ruin your selves by your folly.

What does that trouble me, if my Brother or Father do otherwise than becomes them?

It belongs to you to look after your Family unless you will shew yourself worse than a Heathen.

How lightly soever you set by what I say, I assure you it is very pertinent (pertinet) to the matter in hand.

If the master tell you sometimes of your faults, nay and punish you too for them, ye ought not in the least to be angry at him for it; it belongs to his duty, and conduces to your good.

When turbulent persons disturb the common peace, it appertains to the Magistrate by persuasion to pacify them, or by force to quell them.

When the dog barked at

then behoveth it the shepherd to look for the chief or the wooll.

It is like to come (*spe. stat*) to a sedition, when subjects sharpen their tongues, and arm their hands against one another.

It tends to peace, when men seeing their errors, lay aside their hatreds, and throw away their weapons.

It is of concernment to every man, in quiet times to provide for his own security in times of trouble.

It doth not belong to all to rule great Kingdoms, but it belongs to all to lead good lives.

¶ *His Impersonalibus subjicitur Accusativus cum Genitivo*, poenitet, tædet, miseret, miserefeit, pudet, piget; *ut*,

Cic. Si ad centesimum vixisset annum, senectutis cum suæ non poeniteret.

Tædit animam meam vitæ meæ.

Aliorum te miseret.

Tui nec miseret, nec pudet.

Fratri me quidem piget pudetque.

¶ Some besides the Accusative Case will have also a Genitive; as,

Nostri nosmet poenitet.

Me civitatis tædet.

Pudet me negligentia.

Miseret me tui.

Me illorum miserefeit.

There's no man can say but that at one time or other he hath done some fact, of which fact of his it hath repented him (*poenitet.*)

Every man mislikes his own fortune; and yet no sooner doth he change his estate, but it repents him of the change.

If a wise man be one that repents him of nothing, where shall we find a wise man?

We are ashamed of ourselves, when we do any thing amiss; yet we soon repent us of our repentance, and do as badly again.

We all complain as if
M 5

we were weary (*tædet*) of life, yet scrape up wealth as if we meant to live to an hundred years old; nor would it repent any of us of his old age, should he live so long.

They that are weary of regal Magistrates, will soon be weary of *Plebeian* ones.

We are soon weary of any Government, and that makes us be contented with none.

It irks me of these troubles which I am daily cumbered withal; and yet I know not how to disentangle my self from them.

When I see you troubled much for your misfortunes, but nothing for your sins, I am troubled (*miseret*) for you.

Many pity others, who do not pity themselves, whilst yet they be in a worse estate.

I am sorry for you, when I see that you have made your greatest friend to become your greatest Enemy.

Antipho torments me

and I am troubled for him. *Ter.*

† *So* misereor; Caver fratrum pro fratris salutem precantium vos misereatur. *Cic. pro Legar.*

It pittied me for your misfortunes. *Ter.*

When will you have any pity for either us or the commonwealth? *Gell.*

I am in great distress take pity (*miserescit*) pray you on me, poor soul that I am.

I take pity on those poor Christians, who being taken by Pirats are sold for slaves.

It cannot be but he must take pity on the distressed people in *Bedlam* that is in his own wits and sees them out of theirs.

He hath no bowels for him; that can see a poor Creature ready to famish for lack of Bread, and not so take pity on him, as to relieve him if he can.

I am ashamed (*pudet*) of you, if you be not ashamed of your self.

The wickedness, which

you have been committing all your life long from your infancy, are many and great; are you not yet ashamed of them? does it not yet repent you of them, when you have one foot in the grave, and must shortly be called to give an account of them to God?

There are men, who are never either ashamed, or weary of their lust and infamy. *Cic.*

If you be not yet ashamed of your design, pursue it till you be weary of it.

So great hath been my folly in the former part of my life, that it now irks (*piget*) me of it, and shames me for it.

Let us do nothing now, whereof it may irk and shame us afterward.

Whilest you carry your self so loosely and debauchedly, not your brother only, but your Father, and all your Friends are ashamed of you.

Most Children neglect their studies, when it most concerns them to mind them; but some after a

while are ashamed of their negligence, and by plying their Books prove brave Scholars.

¶ *Nonnulla Impersonalia remigrant aliquando in Personalia; ut,*

Virg. Non omnes arbuta juvant, humilesque myricæ.

Ovid Namque decent animos mollia regna tuos.

Sen Agricolam arbor ad frugem producta delectat.

Nemo miserorum commiserescit.

Te non pudet istud?

Non te hæc pudet?

All things have proceeded from me to you which might pertain (*pertinet*) to your commodity.

In all those things which pertained unto me, I have shewn my self-faithful to you.

The pleasures of the country life do not delight (*juvat*) all men, nor the pleasures of the City life neither.

Since my coming to see you is so pleasing to you, you

you shall see me the offender with you.

There is something which, though it ought not to be, yet it may be becoming (*debet*.)

I know not how in studies, fear doth more become men than confidence.

Whilest the Merchant delights (*delectat*) himself in his wares, the Soldier in his Arms, the Country man in his flocks, I delight my self in my Books; every man as he likes.

Beauty not only moves the eyes, but also delights them.

Every body hath pity on (*miserefcit*) a conquered and captivated King, especially when he is to be led in triumph to a cruel and slavish death.

I am resolved to have pity on no body, because no body hath pity on me.

Neither doth any thing shame (*puget*) him, nor doth he fear any man.

Such things as these may shame you, if you have any shame in you.

† Quare, obsecro, quid plus misusve faxit, quod eos post pigeat. *Ter. Phor.* 3. 3.

Adolescens, quaso, loquere tuum mihi nomen, nisi piges. *Plaut. Menach.*

Pacta placent. *Ovid. Met.* l. 4. v. 91.

Nec quæ nihil attinet. *Hor. Carm.* l. 1. Od. 19.

Admovique preces, quarum me dedecet usus. *Ovid. Met.* l. 6. v. 689.

Si non reipsa tibi istuc dolet. *Ter. Ad.* 4. 7.

Illud mea magni interest te ut videam. *Cic.*

Si habes quod tibi liqueat. *Cic.*

Id mihi vehementer dolet. *Ter. Ad.* 4. 5.

Sed neque hoc contingere semper potest. *Quint.* l. 10. c. 4.

His lacrymis vitam damus, & miserefcimus ultro. *Virg. Æn.* 2.

¶ Cœpit, incipit, desinit, debet, solet, & potest, *Impersonalibus juncta, Impersonalium formam induunt; ut,*

Quint. Ubi primum cœperat:

perat non convenire, quæ-
sio oriebatur.

Idem. Tædere solet ava-
ros impendii.

Desinit illum studii tæ-
dere.

Sacerdotem inscitæ pu-
dere debet.

Quint. Perveniri ad sum-
mum nisi ex principiis
non potest.

The question was pro-
pounded to be discoursed;
but in regard it began
(*cæpit*) to be late ere it
was mentioned, it was not
discussed.

It had scarce began to
dawn, ere he was up, and
ready to go his journey.

As soon as ever it be-
gan (*incipit*) to come to
a wrangle, I got me gone
as fast as I could.

It begins to rain, pray
you let us hie us home
with all speed lest we be
wet.

It ceases (*desinit*) now
to grieve her so much for
her former Husband, since
she hath got a second bet-
ter.

It is now at an end
with him, to follow so

much his youthly plea-
sures; when grey hairs co-
ver his temples, diseases
fill his Body, and pains
vex his Bones.

It should (*debet*) shame
a Magistrate to be a Cow-
ard, and a Judge to be
partial.

It ought to grieve a
Tutor that through his
fault his Pupil miscarries.

It is wont (*solet*) to irk
idle Boys of pains to get
learning, as much as co-
vetous Fathers of charge
to breed their Sons Scho-
lars.

It hath been wont to be
said, that bought wit is
best, if it be not bought
too dear.

There can be (*potest*)
no pleasant living, with-
out living together with
vertue,

He came in with such
force like a torrent, that
there could be no resist-
ing him.

*Verbum Impersonale Pas-
sivæ vocis, similem cum Per-
sonalibus Passivis casum ob-
tinet; ut,*

Cas.

Cas. Ab hostibus constanter pugnatur.

¶ *A Verb Impersonal of the passive voice, hath like Case as other Verbs Passives have; as, Benefic multis à principe.*

I intended to have gone along with you to London, but since I can do you no good there, let that labour be spared.

In a late congress of Philosophers which I was at, it was stoutly disputed from two till four by both sides, whether a snails horns were her Eyes.

We think that the Sun moves, and the earth stands still: but it is objected to us by the learned, that the motion of the Sun is impossible, and the earths moving very probable.

What should I do in any place, where there is neither sowing nor reaping for me?

The playing now a days by most is with art, or rather with cheating.

Herein it is laboured

hard by me, that may be peace in my

¶ *Qui quidem casus interdum non exprimitur; ut*

Virg.—strato discumbitur ostro.

¶ *Yet many times the Case is not expressed, but understood; as, Maximus vi certatur, subaudi ab illis.*

It was fought stoutly for two days together, the battel continuing doubtful almost all the while.

It is confidently believed that there will be no peace concluded between the Germans and the Hungarians this Year.

It is credibly reported, that a League is to be made between the Spaniards, Dutch and Danes.

It is not seriously thought there is another life after this; otherwise this life would be lived better.

Whether it be more fiercely fought for rule or for religion, is not easily determined.

It is miserable living with

without money; which an-
neth all things.

† Itur in antiquam syl-
vam. Virg. Æn. 6.

Non bene ripæ creditur.
Id. Ecl. 1.

Cùm verò de Imperio
decertatur. Cic. 1. Offic,

¶ Verbum Impersonale
passivæ vocis, pro singulis
personis utriusque numeri,
indifferenter accipi potest;
ut,

Statur i. e. sto, stas, stat,
stamus, statis, stant. Vide-
licet ex vi adjuncti obliqui;
ut, Statur à me, i. e. sto.
Statur ab illis, i. e. stant.

¶ When a deed is signi-
fied to be done of many, the
Verb being a Verb Neuter,
we may well change the
Verb Neuter into the Imper-
sonal in tur; as,

In ignem posita est, fle-
tur.

It was disputed by us
stiffly on both sides for a
long while, i. e. we dispu-
ted.

It was wept bitterly,
whilest ye laid your aged
Father in his grave.

It is thought by some,
that there is no Devil, but
none would think so, un-
less the Devil did put that
thought into their hearts.

There is no safe standing
for me on the Bank, there-
fore I will stand no longer
by the river side.

There is no comfortable
living without Vertue;
therefore, my dear Soul,
store up Vertue, that thou
mayst not want comfort.

There is no right Judg-
ing till both sides be heard;
therefore should the Judge
still keep an ear for him
that is to speak.

Participii Constructio.

Participia regunt Casus Verborum à quibus derivantur: ut,
Virg. — duplicis tendens ad sydera palmas, Talia voce refert —

Id. Ubera lacte domum referunt distenta capellæ.
 Diligendus ab omnibus.

¶ Participles govern such Cases as the Verbs that they come of: as,

Fruiturus amicis.
 Consulens tibi.
 Diligendus ab omnibus.

1. Nominative.

Plato, an excellent Philosopher, and called (*nominor*) the Divine *Plato*, being (*existo*) yet a little child, and lying in his cradle, had a swarm of Bees hanging on his lips.

Cicero being saluted Father of his Country the first

of any other at home, remained yet to be saluted *Imperator*, as well as many others in the field.

Juno going (*incedo*) Queen of the gods, thought much that *Jupiter* should favour *Venus* more than her self.

2. Genitive.

Letters being little accounted (*habeor*) of by the Gentry, are the more to be esteemed by the Peasantry; they make Gentlemen.

Sometimes there is found a man accusing (*accuso*) some of sedition, and about to accuse others of treason, yet himself by others accused (*accusor*) of lying, and to be accused of perjury.

A Judge condemning (*condemno*) and about to punish his own Son for wickedness.

wickedness committed by him, is to be intreated that his Son, not indeed absolved of the guilt, but acquitted from the punishment, may be saved.

3. Dative.

A field sown (*seror*) for me, and a crop to be mown (*metor*) for me, make me like other Husbandmen, rich against next year.

A man comparing (*comparo*) himself with his betters, and equalizing (*adaquo*) himself to his superiours, compared (*comparor*) with his inferiours, is often found not to be compared (*comparor*) to them.

Fortune gives (*do*) enough to none, not about to give too much to any, is yet adored by her dotting votaries.

Thanks though too seldom rendered (*reddor*) to benefactors, yet are to be returned (*reponor*) to him that deserveth well of us, unless we will be accounted the worst of men, ungrateful.

My Uncle promising me great things, and about to promise me greater, was cut off by sudden death: so lost I all my hopes,

The money paid (*numerator*) to me to be paid to your Father, shall be safely laid up till his coming,

Money ruling (*impero*) the lowest, and that will domineer (*dominor*) over the highest, is yet but digged out of dirt, or scraped up from sand.

Trusting (*fido*) your honesty, and distrusting (*diffido*) my own memory, I leave the business wholly to be decided by your self.

A secret safely enough committed (*comnitor*) to a man, is not to be entrusted (*credor*) with a woman, not though she be dead.

My father being angry (*irascor*) at me, and about to threaten (*minor*) me with a whipping, was overcome by my Mother to pardon me.

A young man outshining his Ancestors in virtue

true, was not so rare a thing in Cicero's days as in ours; we grow worse and worse, as they grew better and better.

4. Accusative.

Ears not keeping faithfully things committed to them, deserve to be pulled off.

Begin no Business, not having first worshiped (*veneror*) God.

Having (*habens*) God for your guide obey his conduct whithersoever he be about to lead you.

Asking (*posco*) God pardon, confess to him your faults.

Being about to intreat (*rogo*) a kindness of a friend, consider whether it be in his power to do it.

Putting another in mind of his duty, so do it as not forgetting your own.

5. Ablative.

Some defending (*defendo*) the wall with darts, others pelting (*peto*) the enemy with stones, kept the Town from being taken.

A mind burning (*ardet*) with the desire of God is sick of a disease to be cured (*sano*) with Medicine.

Things to be dispatched (*perago*) with speed, are not to be committed to lazy slow back.

Honour bought (*emendo*) with blood is not to be sold for trash.

A man wanting (*ego*) money is to be preferred before money wanting (*indigeo*) a man.

Souldiers filled (*expleo*) with riches, love them forward to follow their pleasures.

Having done (*fungor*) your duty, you may with reason expect your reward.

Being about to enjoy your ease, take heed you fall not into idleness.

Money taken (*adimo*) from me, may be restored: but time lost by me is not to be recalled.

An Action commended (*laudo*) by some, many times seems to be blamed (*culpo*) by others.

Being taught (*doceo*) ill manners being young

ger, you are now to be
untaught (*dedoceor*) them
being elder.

¶ *Quamvis in his usita-
tior est Dativus ; ut,
Ter. Restat Chremes,
qui mihi exorandus est.*

+ That is, after Parti-
cles of the Preterperfect
Tense, and Future in *dus*,
formed from Passives, or
signifying Passively.

I. Participle of the Pre-
terperfect Tense.

Known unto the Lord
are all his works from the
beginning.

None of your Brothers
was heard by me, nor was
any of your Sisters seen by
me.

A flaw observed by none
for many years, at last was
discovered.

Those verses have long
since been forgotten by me.

All my inconveniences
have been thought of (*me-
ditor*) by me. *Ter.*

2. Participle of the Future
in *dus*.

My Brother must be

waited for (*expector*) by
me, not I by him.

My Father-in Law was
not to be intreated by me,
but to be made.

Here Souldiers either are
your enemies to be van-
quished by you, or you by
them.

Many things might more
be said, which now are by
me to be passed over in
silence.

¶ *Participiorum voces,
cum sunt nomina, Geniti-
vum præstant ; ut ;*

*Salust. Alieni appetens,
sui profusus.*

Capientissimus tui.

Inexpertus belli.

Indoctus plæ.

¶ Here note, that Par-
ticiples may four maner
of ways be changed into
Nouns.

The first, is when the
voice of a Participle is con-
strued with another Case
than the Verb that it comes
of ; as,

*Appetens vini, Greedy o
Wine.*

The second when it is
compounded

compounded with a Preposition, which the Verb that it comes of cannot be compounded withal; as,

Indoctus, innocens.

The third, when it formeth all the Degrees of Comparison; as,

Amans, amantior, amantissimus.

Doctus, doctior, doctissimus.

The fourth, when it hath not respect nor express difference of time; as,

Homo laudatus, A man laudable.

Puer amandus, i. e. amari dignus, A Child worthy to be loved.

And all these are properly called Nouns Participials.

¶ Participles, when they be changed into Nouns require a Genitive Case; as,

Fugicans litium.

Indoctus pilæ.

Cupientissimus tui.

Lactis abundans.

He that is unexperienced (*inexpertus*) in Physick, should not profess

himself a Physician.

He that is not fearful (*metuens*) of danger may Travel with more confidence, and perhaps security.

But neither was any one more respectful (*reuerentior*) of captivated Majesties, than *Paulus*.

None was more a lover (*amantior*) of equality than *Æneas*.

I am sorry for your Father's death, who was the most loving (*amantissimus*) of us amongst all our friends.

Salust was a Writer most retentive (*retinentissimus*) of proprieties in words.

Men impatient (*impatiens*) of injuries, often find fault by taking revenge.

He that is lavish (*profusus*) of Gold, is much to be blamed; but he that is lavish of grace, much more; grace is better than Gold.

Accusativus.

¶ *Exosus*, *perosus*, *periculus*, Active significatur; in Accusativum feruntur; ut,

Immundum

Immundam signitiem
perosæ.

Astronomus perosus ad
num mulieres.

Sueton. Pertasus ignavi-
am suam.

¶ These Participial voi-
ces, perosus, exosus, per-
tasus have always the *Acti-*
ve signification when they
govern an Accusative Case ;

Exosus sævitiam, Hating
cruelty.

Vitam pertasus, Weary
of life.

How can your Country
bear your humours, who
have hated (*exosus*) your
Country's manners?

She hating (*exosus*) wed-
lock as a crime, would ad-
mit no suitors.

If you hate (*exosus*) not
all the Trojans to a man,
you will have pity on some.

The Commonalty of
Rome after a while, hated
(*perosus*) the name of Con-
suls, as ill as the name of
Kings : so will they do
elsewhere.

Exiles not enduring (*pe-
rosus*) long Banishment,

seek leave to return, or
else perhaps turn despe-
rate and make away them-
selves.

No marvel if *Jews* ha-
ting (*perosus*) the person
of Christ, do hate the name
of Christians.

Many Scholars weary
(*pertasus*) of the severity
of Teaching, grow at
length even to a hatred of
Learning; and some wea-
ry of their own negligence,
change their manners, and
become great proficient
in Learning.

† There is read in Tacit.
l. 15. Lentitudinis eorum
pertasæ.

And in Plaut. Pertasus
sermonis.

Dativus.

¶ Exosus & perosus
etiam cum dandi casu le-
guntur, videlicet Passivè sig-
nificantia ; ut,

Germani Romanis perosi
sunt.

Exosus Deo & sanctis.

The French are mutual-
ly hated (*perosus*) by the
Spaniards, & the Spaniards
by the French.

A Learned man is ha-
ted

ted by none but fools, nor a good man by any but Knaves.

Would ye abhor a thing hated (*exosus*) by all good men, and even by God himself? Then abhor sin.

Though you are hated by such as envy your glory, yet you are loved by such as see your Vertue; set the one against the other,

Ablativus.

¶ *Natus, prognatus, factus, cretus, creatus, ortus, editus, in Ablativum feruntur; ut,*

Ter. Bona bonis prognata parentibus.

Virg. — Sate sanguine divum.

Id. — quo sanguine cretus?

Ovid. — Venus orta mari mare præstat cuncti Terræ editus.

This he that was born (*natus*) of Hyperion dissipates with his Beams.

The French will have enough to do if they fight with the English, who are a nation bred (*natus*) out of hard Oak,

This said, he sends down from on high, him that was begot (*genitus*) *Mia.*

You are in person and behaviour as like *Titus*, if you had been bred (*prognatus*) out of the same Egg with him.

From the better stock that you are bred (*prognatus*) by so much the better ought your deportment to be; else you will disgrace your breed.

Not thus are those sprung (*fatus*) from the blood of Kings secured from Misfortunes.

Though you were by birth but bred (*fatus*) from human race, yet by grace you may be made partaker of the divine nature,

Ajax thought it a disgrace to him, that *Ulysses* descended (*cretus*) of *Sisyphus* his race, should be compared to himself.

There is nothing born (*cretus*) from mortal body, but is subject to mortality, except the immortal soul.

He might be potent by his Nobility, that was descended (*creatus*) from Helamon.

A son begotten of an uncertain Father, will hardly be admitted Heir to a certain Estate.

Children sprung (*ortus*) from eminent parents, are obliged to do things whereby themselves may attain to eminency.

It is remarkable, when one descended (*ortus*) of a poor stock and mean race, outshines his Ancestors in virtue and Honour.

Not all that were descended (*editus*) from the stock of Jupiter were born Gods.

Mecænas sprung (*editus*) from greatgrandfathers kings, went down into the grave, even as well as any other brought forth (*editus*) from the Earth.

† The Ablative after these words is governed of

a Preposition understood, à, ab, è, ex, de, which we find many times expressed;

Atque ex me hic non natus est, sed ex fratre. Ter. Ad.

A sanguine Trojano cretus. Virg.

Ab origine cretus eadem. Ovid.

De stirpe humili creatus. Id.

Ab his majoribus orti. Hor. 5. Sat. l. 1.

Séque ortum antiqua Teucrorum à stirpe volebat. Virg. Æn. 1. v. 630.

† We may at least note here, that Participials sometimes at least govern the Case of their Participles.

Thence notior, which is no Participle, (if forming of Degrees of Comparison be denied to Participles) governs the same Case with notus :

Virg. Ecl. 3. Notior ut jam sit canibus non Delia nostris.

Adverbii

Adverbii Constructio.

EN & Ecce demon-
strandi Adverbia No-
minativo frequentius
junguntur, Accusativo rari-
us; ut,

Virg. En Priamus sunt
hic etiam sua præmia lau-
di.

Cic. Ecce tibi status no-
flet.

Virg. En quatuor aras.

Ecce duo tibi Daphni,
duoque altaria Phœbo.

1. Nominativus.

1. En.

Lo Tantalus ! here also
his punishments are his re-
proach.

Lo the crime, Lo the
cause ! Why a fugitive ac-
cuseth his King, a servant
his Lord.

Lo the conscience of re-
ligious Cheaters ! of all
Knaves the worst.

2. Ecce.

Behold other peevish-

nesses of the Knight
hardly to be endured.

But behold a new trou-
ble and brawl.

See your Letters about
Varro.

2. Accusativus.

1. En.

I saved his life, and he
seeks my death ; see a
ungrateful man.

If you have a mind to
serve God, see a Church
wherein you may say your
Prayers.

See the fruits of ill hus-
bandry, a trade no body
can thrive on.

2. Ecce.

Behold a miserable man
if sorrow be the greatest
evil, he cannot otherwise
be called.

That fellow has Gold and
Silver wherein to tumble
him, yet lives of bean bread
and roots, behold a
wretched fellow, if penu-
riousness can make
wretched !

I perceive you have been
singing and often calling for
me? if you have any
thing for me to do, lo here
I am.

Behold the ingratitude
of the man! all the kind-
nesses I can, I do him; and
he does me all the unkind-
nesses he can.

¶ En & ecce exprobrat
soli Accusativo nequitiam
ut,

En animum & mentem.

Juv. En habitum.

Ter. Ecce autem alter-
um.

1. En.

See the house, see the
keys, see the doors shut,
see the mockery of my
master.

See his look, see his
gait; does he not look,
does he not walk, like a
proud fellow.

See the Trojan fields,
and lie and measure Italy,
which you fought for.

2. Ecce

I dined on shipboard;
thence I came hither; here
I met you; lo here is all
the matter!

I relieved you in your
travels, you neglect me in

mine; behold your ingra-
titude!

† When the Nominative
Case is used with these
Particles, some Verb est,
adeo, venit, intervenit,
&c. is supposed to be want-
ing; where the Accusative
video or vide, &c.

† Ecce often hath tibi
Pleonastically added to it,
and so seems to govern a
Dative Case, at least of
that word.

Ecce tibi (look you) qui
rex P. Rom. esse concupie-
rit! Cic. lib. 3. Off.

Ecce tibi exoritur est Ipsi-
crates! Id lib. 2. de orat.

Ecce tibi alter effusa
jam maximâ prædâ! Id.
in Pis.

Ecce tibi ejusmodi sor-
ticio! Id. pro Cluent.

Epistolam cùm à te avidè
expectabam, ecce tibi nun-
cius! Id. ad Att. 2. 9.

† Sometimes both en and
ecce are put absolutely
without any Case after
them.

En! cur magister ejus
N ex

ex oratore arator factus sit.
Cic. Phil. 2.

En ! hic ille est de illis
maximè, qui irridere at-
que objurgare me soliti
sunt. *Cic. Fam. 13. L.*

En ! quantum me fefel-
lit *Liv. dec. 3. lib. 8.*

Quem, quæro, optimè
ecce obviam mihi est!
Plaut. Bacch.

Ecce trahebatur passis
Priameia virgo Crinibus.
— *Virg. 2. Æn.*

Ecce autem repenti ead-
em consilia repetuntur.
Cic. Ver. 2.

Autem comes much with
ecce in Authors.

† En and ecce sometimes
come both together, and ab-
solutely.

En, ecce, præsumus ve-
niam, si quid exotici ac
forensis sermonis rudis lo-
cutor offudero. *Appul. lib. 1.*

En, ecce, prolatam co-
ram exhibeo, videat & su-
um sigillum recognoscat.
Id. lib. 10.

Genitives.

¶ *Quædam Adverbia*
loci, temporis, & quanti-
ratis, Genitivum post se re-
cipiunt.

¶ *Adverbs of quantity*
time, and place, so require
a Genitive Case ; as,
Multum lucri.
Tunc temporis.
Ubique gentium.

1. Loci.

¶ *Loci ; ut, ubi, ubi*
nam, nusquam, eò, longè
quò, ubivis, hucine ;
Ubi gentium ?
Quò terrarum abiit ?
Nusquam loci invenies
Eò impudentiæ ventu-
est.

Ubi gentium, terrarum,
loci.

Where in the World
shall I seek him ?

But where in the World
knew you me, or saw me
or spoke with me ?

Where in the World
my sweet-heart ?

Truly I did not so much
as imagine what you were
a doing, or where in the
World you were.

Now cannot I tell where
about in the World I am
if a Body should ask me

You almost understand

in what a place (*i. e.* in what state) your fortunes are.

O ye immortal Gods, where away are my hopes?

If that be right for old men to play fornicators, where's our state?

O ye Gods immortal, whereabout in the World are we?

Ubinam Gentium.

Where in the World is that fellow?

O where in the World shall we find a heart without fraud, or a tongue without falshood?

Ubi, ubi gentium.

I will now go talk with him; where ever he be in the World, I'll hunt him out.

Wherever in the world there is any thing to be got, avarice will search and find it out.

Ubiuis gentium.

How much better were it to live any where in the World, than come hither again?

Any where in the world shall a wise and good man, when known to be such, find respect.

A deserving person is not so envied any where in the World, as in his own Country.

Ubicunque gentium, terrarum, locorum.

He that hath attained to be vertuous, where ever in the World he be, he shall have my affection.

Where ever in the world they are, there is all the safety of the Commonwealth.

But in what land soever, and in what nation soever, the right of the Citizens of Rome shall be wronged, it is sure to be righted.

In what places soever ye live, do not break the league of Brotherhood.

Sicubi locorum.

If in any place there be men, there is also some worship of God.

If in any part of the World God be truly and righty

rightly worshipped, the blessing of God is upon the worshippers of him.

Nusquam gentium.

Really I am an unhappy man; no where in the World can I find my Brother.

No where in the World will you find either a man without faults, or a Church without imperfections.

Non usquam terrarum.

Nor truly had old age any where in the World a more honourable place.

Women have not any where in the world so much kindness shewn them, nor so much honour done them by their Husbands, as in England.

Eo loci, insolentia, impudentia, magnitudinis.

Our matter and case was in that place (i. e. state and condition) that we were not able to lift up our eyes.

If a thief be taken with any thing stolen, before he have carried it to that place whither he intended, he will be found guilty.

Begin at that place where you left off, and on to that place where the History ends.

When a subject is grown to that insolency, that is not to be curbed by law, it is fit he be cut off by Justice.

God forbid that it should come to that insolency, that men should therefore sin because nothing is forbidden them.

When Cities grow up that bigness toovertop a Nation, the government of the state is in danger to be changed.

Longè gentium.

I believe you would assist me if you were near me, but you are a great way off.

I have friends in the world, but they are a great way off.

Quò loci, gentium, terrarum.

I know which way I ought to go, and to what place I am come.

What place in the world can a man go to

to be out of the eye of
God, or out of the reach
of God?

I do not know whither
in the world to run away
from hence.

Follow me this way, and
will let you know pre-
sently, whither away.

It is a hard thing to
say, to what place in the
world he is gone, that has
no place in the World
wherein he can make any
stay

*Quoquo terrarum, gen-
tium.*

To whatsoever part of
the world she shall be car-
ried away, I am resolved to
go after her.

To what part of the
world I ever you run, you
can never run away from
your self.

Whither in the World
soever she be carried away,
I am determined still to
seek her.

Let a wicked man go
any whither in the world,
his evil conscience will fol-
low him.

Quovis gentium.

Let him get him gone,
any whither in the world,
rather than stay here.

Huc dementie.

this madness have
some debauched youths
grown up, as to become
the murderers of their
dearest Relations.

¶ Ah minime gentium
non faciam. *Hic Genitivus
gentium festivitatis causâ
additur.*

She cries out by no
means in the World, her
to the treat.

There is none of us loves
fidlers singing at our backs
at dinner, and you least
of all.

They say, you ask for
an entertainment of flies
(i. e.) such guests as are
themselves unbidden; by
no means in the world.

† I think it may not be
amiss to set here what Vos-
sius saith of these Adverbs
of place, which are said to
govern a Genitive Case. for
their sakes who may not
have his Book.

Præterea, Genitivum
N 3 regere

regere aiunt Adverbia loci & temporis; ut,

Interea loci, tunc temporis; sed *interea loci* integre est, *interea loci* illius negotii; tunc temporis valet, tunc in temporis re; & estque Piconasmus, quia tunc sufficeret.

Vel dic tunc accipi pro eo, vel illo in spatio. Ac quia & loci est spatium, eo addi temporis.

Ter Andr act. 1. sc. 1.
Ex Andro commigravit huc vicinia.

Ubi huc valet hoc, ut in adhuc, quod sine dubio idem ac ad hoc; quod integre sit ad hoc tempus.

Huc vicinia pro ad hoc vicinia locum ἀρχαῖος. Nam prisce hoc locum, æquæ ac hæc loca dixerunt.

Par ratio in illo, *Huc dementia pervenit*, pro ad hoc negotium dementia.

At *Eo dementiae progressus*, valet ea dementia; quod καὶ ἑλλειψιν ponitur pro ad eo, putà negotia.

Nisi malis eò esse aufferendi casum, ut signet in eo; nam ut in Præpositione dicitur, in etiam

cum morum ad rem dicat, ab antiquis in Ablativo iungebatur;

Quoad ejus possis, pro ad, vel quod ad; hoc ad quod, sive in quam possis; quod ejus, ut in literarum.

Idem judicium de vis gentium; nam vel let in loco gentium quod hoc est, quocunque vel, quo notat quæ, plene sit ad quæ gentium loca velis.

Sed oggerat, in hisum posse constitui; non posse in aliis multis quæ tamen non minus Genitivo jungantur; longè, nusquam, ubi, ubique & similibus.

De his dixerim, figurè jungi Genitivo, idque per Synthesin; quia in adverbii significatio in nominis cum Præpositione ut illo Ciceronis, lib. ad Fam. p. 22. Νόστις τρυφονοκτόνος longè gentium absunt.

Ubi longè valet in spatio, quod integre sit in longo spatio. Dicitur igitur longè gentium, ut ab in spatio gentium, vel longè a gentium loco; ut.

Apuleius 5. Met. Longè parentum exulantes, pro longe à parentum loco.

Nec gentium *αἰσιν*, quia significat non ædibus solum, vel vicinia, aut urbe etiam; sed totis gentibus distare.

Similiter dixere unde gentium, quasi esset de quo loco gentium.

Item nusquam gentium, quasi nulli è loco gentium.

Et apud Apuleium ubi gentium, alibi gentium: quod & Adverbium minime imitatur; nam dicimus minime gentium.

Sic ubi terrarum valet quo in loco, non hujus modo terræ, sed omnium terrarum.

Idem judicium de istis ubique locorum, ubique terrarum, & apud Apuleium 1. Met. ubique itineris, quasi dicas, non parte aliqua itineris, sed quovis ejus loco.

Iridem Apol. ubique litorum, q. d. non hoc loco litorum modo, sed quocunque.

Ejusdem est 8. Met. undique larum, pro ex quovis ædium loco vel quavis parte.

Et eodem, Intus ædium, audito ruditu meo, prædum absconditam rati. Intus pro interiore parte.

Idem 9. Met. jubebat in coram sui plagas irrogari. In coram sui tantandem est ac in præsentia sui.

Sed. 10. Met. Juniores filium in coram saifunerari videbat.

Hæc satis ostendunt, unde esse existimemus, quod loci & temporis Adverbia, Genitivo jungantur. Voss, de Constr. c. 64. p. 246.

2. Temporis.

Nunc temporis dierum.

Though I have for many months been sick, yet at this present time, blessed be God, I am something better, and hope for a recovery of perfect health.

Mostly I have money to supply my wants, yet at this present time I am scarce of Money.

Formerly they bred up Children under great severity, but now adays they breed them up with excessive indulgence: too

N. 4. much

much both of the one, or of the other spoils.

Had the primitive fathers seen the vices committed by Heathens which now a-days are practised by Christians, how would they have wept for grief?

I call to mind at present no examples of this, but that the Learned Dr. Littleton owns it, though without Authority for it, it is enough for me to espouse it; yet Justin's using of tunc temporis seems to justify the use of nunc temporis.

Tunc Temporis.

At that time when the Army fought hardest in field, I drunk hardest in the Cellar.

Some are Transported with joy at the Birth of their Children, whereas others looking upon the miseries of this life, do at that time nothing but weep.

I am sorry you have appointed the day, your Letter mentions to come and visit me; for at that

time I shall not be home.

Interea loci.

The Souldier went into Caria, in the mean time got the knowledge of you

Whilst I made man for your sake live wandering out of my own Country you in the mean time have enriched your self.

Pridie.

It was reported that Plotinus was come the day before that day to Rhodus

We broke the sentence of Bibulus the day before that day.

The day before that the Germans could not be kept from flinging darts at us.

I think more also, if he shall do it the day before the Calends.

Postridie.

The next day after his discharge, he went Hortensius into the Theatre.

The next day after that let him call his Bayliff, and take an account of him.

The

The next day after Caesar brought over his forces before the Camp.

Dolabella writes to me, that he will be at Rome the day after the Ides.

† Yet pridie and postridie are found with an Accusative Case after them, and 'tis said more frequently than with a Genitive: as,

Ego Romam pridie Idus. Cic. Fam. 15. 25.

Atque ille pridie Calendas Januarias magnâ me injuria affecit. Id. ib. lib. 5.

Castra movi ab Iconio pridie Calendas Septembris. Id. ib. lib. 3.

Si me in Tusculano postridie Nonas mane conveniunt. Cic. Att. lib. 13. p. 14.

Sese scripturam aiebat, conventionem etiam, quæ postridie ludos Apollinaret futura est, præscriberent. Id. ib. lib. 16.

But this Accusative, I suppose, is governed of ante or post understood, as the Genitive is said to be of die, (scil. præcessore, vel

successore;) so as that pridie ejus diei, is die priore diei ejus præcessore; and postridie ejus diei, is die postero diei ejus successore.

This is a deal to understand; but if it please others as well as it doth Vossius, it shall not displease me: See Vossius, de Constr. c. 64. p. 248.

3. Quantitatis.

Parum.

Little brightness has that Noble name, which is darkned with the fully of vicious living.

In a great deal of talk there is many times little of reason, but much of sin.

Many times we are horribly afraid of things, in which when we have tried them, we find little of ill.

Little wit has he, that bids the Devil fetch him; but he has less, that goes to the Devil without fetching.

N 4

Satis

Satis.

Without any Curious
looking after them, a ma-
ster of a Family will easily
find in his servants cause
enough for chiding.

I have enough of your
Salutations; I matter them
not.

Wo is me, I am undone
I have not breath enough,
neighbours; I am undone,
I am undone!

Where are many women,
there is mostly talk enough
not wit too much.

Many are only honest,
because they have not wit
enough to be knaves.

You have had time e-
nough to speak, and we
have had words enough to
hear.

Oration enough; follow
me, and hold your peace.

Histories enough; no
more, no more: *Am-
Spus. Grac. Prev.*

† *Satis* hath not always
a Genitive Case of the Sub-
stantive joyned to him:

Si satis consilium quadam
in re haberem, *Cic. ad. Att.*
lib. 12.

Ohe jam satis uxor
Plant. Casin. 2. 3. 32.

† *Satis* governs a Date
of the Person.

Disceat iis esse merue-
dum, qui, quod ipsis
satis esset surripissent,
Verr. 2.

Mihi autem ad vince-
dum satis est, fuisse pe-
curatorem, qui ———
id.

Satis habet sibi pro cibis
videre, amplecti, oscula
Plant.

Satis mihi id habet
supplicii, dum illos ulciscor
modo. *Ter.*

——— ergo tua rura me-
nebunt, Et tibi magna
tis ——— *Virg. Ecl. 1.*

Abundè.

Thou hast told us ly-
enough of all conscience
prethee leave thy lying
the Devil is the Father
both of the lye and of the
lyer.

We have had of thee
frights and frauds more
than enough.

He got power and glo-
ry enough, and to spare
who was able to set the
Imperia

Imperial Crown on his own Head.

Τοιούτων δὲ βίω ἔχομεν.
Plato.

† Abundè is found in Salust, having an Accusative Case of a Substantive with him: parentes abundè habemus. But parentes may be governed well enough of habemus, abundè being put without a Case.

Sat.

But there hath been talk enough; I perceive the doors are opening.

Sit still and be quiet a while, there hath been kissing enough.

There have been brangles enough, let us now from henceforth be quiet.

Largiter.

I do believe there is in there a good deal of Gold and Silver.

'Tis a great booty, I shall get plenty of wages.

Affatim.

You have riches enough; bid her take to her self that gold, and those Ornaments.

There are men enough that eat but one meal a day, who have nothing to do, who neither are bidden, nor bid to eat.

The fields afford Timber enough both for fire and building; make us a good fire let us not be starved to Death with cold, so long as we have wood enough.

If these do not say enough to the purpose, there be others enough that can.

Nimis.

The hearer grows jealous of the speaker, when over many whiles seem to be used to take the ears.

† They say this Genitive after these Adverbs is governed of res or de re: as if sapientiæ parum were put for de re sapientiæ: So largiter argenti for de re argenti.

¶ Instar equiparationem, mensuram, aut similitudinem significat. ut,

Virg. Instar montis equum.

quum divinâ Palladis arte
Ædificant—

Mittitur Philippus solus,
in quo instar omnium aux-
iliorum erat.

Ovid. Sed scelus hoc
meriti pondus & instar ha-
bet:

They are building a ship
at *Cbatham* as big as a
House; and a House at
London which is not like a
village, but a City.

This vine branch is four
fingers long already, to
what a length will it grow
in a short time?

The Army which he
brought into the field was
about two legions.

To be called Knaves,
some do not much matter;
but to be called fools, they
think it as ill as death.

Long look'd for, at last
came a Letter from you to
me as big as a Book.

I went down the river
in a ruffling wind, and
(which frightened me at the
heart) the river prov'd as
rough as if it had been a
Sea.

Princes, whilst they
live, are to be accounted

as Gods, though they
die in the end like Men.

However. Christ
forbidden Christians to
venge themselves, yet
venge to some is like
honey and milk.

None to God whether
he be a friend or an en-
emy; Gods help alone
worth all besides.

† Instar seems rather
Noun than an Adverb, be-
cause it is used as
Nominative case before
Verb, as here, *Mittitur
Philippus solus, in quo
instar omnium auxiliorum
erat; and as a Nominative
after a Verb substantive
Cicero, Ea verò quæ
instar voluminis erat, scilicet
stola.*

So *Cic. de clar. orat.*
*Plato mihi unus instar
omnium.*

And hath an Adjective
the same Case and Gender
with it, *Virg. Æn. 6. Quo-
turn instar in ipso.*

And in *Liv. lib. 28. Pa-
vum instar.*

So *Ulpian. Si propon-
tur instar quoddam,
quasi facies quædam op-
ris facta.*

And because it is set as
an Accusative after a Verb
Transitive in Cicero. I. Tusc.
quest. Terra ad universi
coeli amplexum, quasi pun-
ctū instar obtinet.

And because it hath the
Preposition ad sometimes
coming before it which our
Grammar also notes say-
ing :

¶ Hic apponitur inter-
dum Prepositio ad : ut,
Vallis ad instar castro-
rum clauditur.

Populus Romanus ē par-
va origine ad tantæ magni-
tudinis instar emicuit.

So Apul. Ad instar solis
exornatus.

† Ergo put for gratiā or
causā governs a Genitive
Case. Hence,

Virg. Æn. 6. Illius ergo
venimus, For his sake come
we.

Liv. Fugæ atque for-
midinis ergo Mox abituros

Cic. Eum donari virtutis
ergo, benevolentiaq;

Id. ad Att. lib. 3. Si quid
contra alias leges ejus legis
ergo factum sit.

Id. de Leg. Mulieris ge-
nas neradunto, neve lessum
funeris ergo habento.

But here ergo is said to
be an Ablative or Dative
from ἔργον : so that illius,
fugæ, virtutis, legis, ergo,
come to as much as if it
had been said, opere isto-
rum.

If this answer will serve
let it for me ; 'tis Vossius's.
See Voss. de Constr. c. 64.
p. 247.

Dativus.

¶ Quædam dativum ad-
mittunt nominum unde de-
ducta sunt ; ut,

Venit obviam illi.

Nam obvius illi dicitur.

Canit similiter huic.

Sibi inutiliter vivit.

Propinquius tibi sedet
quàm mihi.

¶ Certain Adverbs will
have a Dative Case, like as
the Nouns that they come
of ; as,

Venit obviam illi.

Canit similiter huic.

You have a great mind
to see your Daughters ;
what if we go to meet
them ?

As *Milo* was on his way
Clodius meets with him.

Great persons are coming to Town, I am to blame that I make no haste to go to meet them.

My dear, would you not have me go to meet them?

If you will go that way, you will meet your Father in good time.

I could now wish *Simon* would come meet me.

Like these, land Scorpions also bring forth little worms of the shape of Eggs.

To be a Christian is to live like Christ.

Many talk like Christians, who yet act like Heathens.

He lives not profitably to himself that lives unprofitably to his Country.

A good servant, as far as he is able, will do things rather profitably for his master, than commodiously for himself.

To live agreeable to nature is the perfection of mankind.

This thing which is convenient for you, is less convenient for me.

The fixed Stars are placed nearer to the Earth than of the blessed, than the wandering planers.

My Phronesium, Souldier Stratophanes is at hand near to you.

Nearer to God can mans Vertue than in shape.

I would have you persuaded of it, that I come very near to the vertue of yours.

¶ *Sunt & hi Dativi Adverbiales*, tempori, lucus, vesperti: ut,

Tempori venit, quod omnium rerum est primum.

Luci occidit hominem.
Vidi ad vos afferri vesperti.

¶ *These Datives be used Adverbially*, tempori, lucus, vesperti: ut,

Tempori surgendum.
Vesperti cubandum.
Luci laborandum.

Tempori.

Have you any thing to say to me? come in time; I may put a mindfull man in mind.

I would have you come betime to meet me at *Philolaches's* House

In good truth we bought her in good time out of your sons hands.

† Ire licebit tibi tamen hodie tempori. *Plaut. Pseud. 4. 7. 86.*

Vigilare decet hominem, qui vult sua tempori conficere officia. *Plaut. Rud. 4. 2. 16.*

Luci.

Could not he have sent me hither by day-light?

Make hast to send forth him and her quickly, that we may at length come hither by day-light

An unworthy act, that my master should be plundered here in a peaceful Town by day light in the high way.

Vesperis.

On the fifth of the Ides of *February* in the evening I had a Letter from *Philotimus*.

On a sudden he goes out from his village: why in the evening? what necessity for it so late?

Yesterday in the evening came *Tiro* wet and weary with travelling home.

On the Calends of *March* I went to visit my Brother, who the day before in the evening was fallen sick; but I found him recovering.

† About these Adverbs, or Nouns, or Nouns Adverbial, much is disputed: The occasions, I suppose, were,

First, that rule given by *Charisius*, Quæcunque nomina & litera Ablativo singulari terminantur, I litera finita, Adverbia fiunt. Which yet is crossed by that of *Horatius*, Sat. I. I. --- At hunc liberta securi Divisit medium---

Secondly, the diversity of readings in the several editions of Authors; some reading tempori, where others tempore; some luci, where others luce or lucu; and some vesperi, where

where others use *ve* *spere*.

I shall not usurp the Authority to determine; but it favours the opinion of their being Nouns; for that these same words terminated in *e* are used in the same sense with those terminated in *i*. Thence,

In tempore ad eam veni, in *Ter. He. 2. 3. 129.*

Ego enim renovabo commendationem, sed tempore in *Cic. (i.e. opportune, vel in tempore, saith Nizol.)*

Huc advenisti hodie in ipso tempore, in *Plaut. Pan. 5. 3. 19.*

Luce nihil gestum est, nihil est custode remoto. *Ovid. Met. 13.*

Luce incurfare in hostem. *Liv.*

Ad 8. Iduum Martii vesperere. *Cic. Att.*

Thirdly, that with *luci* there are found (as with those in *e*) sometimes a Proposition, and sometimes an Adjective, or both.

Hence we read in *Plaut. Stich. 2. 2. 40.* Postquam me misisti ad portum cum luce simul.

Et *Merc. 2. 1. 31.* Ad portum abli hinc mane cum luce simul.

And as we read in *Ad. 5. 3.* Ceterum rus cum filio cum prima ibo. (So *Minel.* reads though *Schrevel.* *Prim. lucu.*)

And in *Caesar, Prim. vespere.*

So we read in *Plaut. fin. 1. 2. 45.* Postea autem cum primo luci cras ambo occidero.

But as for *tempori* (whether Dative or Ablative) something seems more to be said for its being Adverbial.

First, that it hath the Adverb *satis* joyned with it.

Qua de re? Num satis tempori? Non ocius quivi, *Plaut. Amph. Scen. D. vestram fidem.*

So in *Cic. Offic. Satis temporis ad eos accedemus: (Yet Nizol. reads satis tempore.)*

Secondly, because there is formed from it the Comparative Degree *temporior*.

So *Colum. Temporior ad officinam redeant.*

And *Ovid. — modò surgis Eoo Temporior cosulo, modò serius incidis undis.*

And Cic. Fam. ep. 9. 16.
Memini te mihi Phameæ
nam narrare; tempo-
us fiat; cætera eodem
modo.

Some read *temperius*;
that is but as some read
temperi for *tempori*, by an
anastrophe.

† *Sorti* undergoes the
same construction with *tem-*
pore, &c. in that of Virg.
Georg.

Sunt quibus ad portas
cedit custodia forti; i. e.
fortito, forte electis, saith
Parnaby.

Accusations.

¶ *Sunt* quæ Accusandi
casum admittunt Preposi-
tionis unde sunt profecta;
ut,

Castra propius urbem
moventur.

Salust. Proximè Hispa-
niam sunt Mauri.

¶ Certain Adverbs will
have an Accusative Case of
the Preposition that they
come of: as,

Propius urbem.

Proximè castra.

He removed his Camp
nearer to the Enemy.

The nearer you come to
the walls in the assault of
a Town, the greater dan-
ger are you in of being
killed from thence.

I am glad you are come
to dwell nearer to the
City, because I shall hope
the oftner to see you in
the City.

He saw an Oak as nigh
as could be to the court
yard.

He resolved to have an
Army as nigh as might be
to the Enemy.

He taught them to fol-
low their colours, and keep
their ranks, as nigh the
manner of the Romans as
might be.

Those that dwell next
the Church, commonly
come the latest to it.

Unload your Carts, and
lay the timber as near the
gate of my House as may
be.

† But whether *propius*
or *proxime* be formed from
a Preposition, is disputed.
Propè is the Preposition,
from whence they are sup-
posed to be formed.

But

But what, First, if they come not from *prope*, but from *propis* (Goclenius *probl. gram.* l. 3. p. 145.) or from the Adverb *propiter* (in *Apul.*) like *fortius*, *fortissimè* from *fortiter*?

Secondly, suppose they do come from *prope*, what if *prope*, it self be not a Preposition, but an Adverb? True, it is used with an accusative Case without a Preposition.

Bacillum prope me punire. Cic. 1. *Tusc.*

Hostes prope muros castra habent. Id. de *Inven.*

But it is true also, that it is used with an Ablative after it with a Preposition:

Tam prope ab origine rerum sumus. Plin.

Prope ab domo. Cic.

Tam prope à Sicilia, tamen in Sicilia non fuit. Cic.

And therefore may well be supposed to have *ad* understood after it, when an Accusative follows it.

And supposing *prope* not read with *ad* after it, herein *propius* and *proximè* differ from it (and so have the

less reason to be thought be formed from it) than have *ad* after them;

Accedere propius sensum alicujus. Cic.

Ut propius accedam ea, quæ à te dicta Cic.

Qui ad sapientiam prope me accedunt. Cic. de

Proxime ad Deos Cic. *us accessit, propius quæcum cum ad ipsos pertrarer.* Cic. pro *Mil.*

And if when *Plaut.* 5. 3. 1. said *Qui te proximus est*; to be not governed of *proximus*, but of *proxime*, which is also pressed by *Ovid.*

Proximus ad dominum nullo prohibente sedens

Why then should it be otherwise when an Accusative with *ad* is set after *proxime*?

Besides, as *propius* hath *ad* with an Accusative, so hath *à* and *ab* (very elegantly signifying nearer to with an Ablative after it)

Antiquitas—quo propius aberat ab ortu,

*divina progenie, hoc me-
us ea cernebat. Cic. 1.*

*Stellæ aliæ propius à
terris, aliæ remotius ea-
dem spatia conficiunt. Id.
Abesse propius à terris.
Id.*

*But here again it sympa-
thizes with *propè*; so I
leave the Reader to make
his own estimate of the mat-
ter, which is scarce tanti.*

*¶ Cedo, flagitantis ex-
hiberi, Accusativum regit;*

*Ter. Cedo quemvis ar-
bitrum.*

*Bring me a pitcher and
water for my hands.*

*Give me your hand,
here's mine.*

*Give me the Gold,
take you the Silver.*

*O lucky man, give me
thy lucky hand.*

*Give me thy right hand
(go to) Achanthio.*

*That wood is cheap of
twenty pounds; give me
I pray thee ten.*

*I'll have you have a
good penny worth of this
wood.*

*You Boy, give me that
little Satchel.*

*† But this Adverb is al-
so supposed to be a Verb
Defective, and it doth cer-
tainly govern a Dative Case
of the person, as well as an
Accusative of the thing.
Thence,*

*Cedo mihi pateram.
Plaut. Amph.*

*Salvum gaudeo te ad-
venire; cedo tuam mihi
dextram. Id. Curc.*

*Puerum mihi cedo. Ter.
Hec. 4. 4.*

*Cedo mihi leges Atini-
as, Furias, ipsam ut dixi
Voconiam. Cic. Verr. 3.*

Ablativus.

*¶ Adverbia diversitatis
aliter, secus; & illa duo
ante, post, cum Ablativo
non raro inveniuntur; ut,*

Multo aliter.

Paulo secus.

Multo ante.

Longe post.

*Virg. Longo post tem-
pore venit.*

Paulo post.

*Nisi & ipsa Adverbia po-
tius censenda sunt.*

Multo

Multo.

He perceives it to fall out much otherwise (*aliter*) than he expected.

When you come to examine the thing to the bottom, you will find it to be much otherwise (*aliter*) than is reported.

It would not be much otherwise (*aliter*) if he had the government of the state.

I had known you, whilest I was away foreseeing those evils much before (*ante*)

Not much after (*post*) you were gone from me, came my Brother.

Paulo.

There are the same members in both the disputations, but divided and distributed a little otherwise (*secus*) by me, than by him.

Lately : why say I lately ? nay marry newly, and indeed a little before, (or a little while ago.)

These things which we spake of a little before (or a while ago) and which we spake of last, came all to one thing.

Concerning this I will shew you a little after (or a little while hence) what is my thought.

Aliquanto.

Somewhat otherwisethan useth to be said in the delivery of an art.

You express your mind somewhat otherwise than you were want to do.

† Several Particles are elegantly consociated with these two *aliter* and *secus* : as, *longe secus* (taken notice of in this rule) *secus ac*, *secus acsi*, *secus atque*, *secus quàm*.

So *aliter ac*, *aliter atque*, *aliter &*, *aliter quàm*, *aliter longè*, &c.

But these are not properly in this place to be considered, but elsewhere. In the meanwhile *multo* and *paulo* seem (and so do *aliquanto*) to be Ablatives, and not Adverbs, in regard they either express the measure of diversity, or have tempore understood with them, which one Example in this rule shews ;

— *longo post tempore venit.*

¶ Adver-

Adverbia Comparati-
vi & Superlativi Gradus,
admittunt Casus Compara-
tivi & Superlativi assue-
tos subservire, sicut ante
præceptum est: ut,

Accessit propius illo.

Optimè omnium dixit.

Cic.

Legimus, propius ad deos
& propius à terris.

1. Adverb. Grad. Compar.

He bought a house dear-
er (*carius*) almost by one
half than he thought it
worth.

This Country she is re-
ported to have regarded
more (*magis*) than all.

Truly you will go near-
er (*propius*) by much this
way.

By how much the near-
er you are to death, by so
much the more prepare to
die.

I shot nearer the mark
than you or him.

Methinks I see by so
much the better (*melius*)
as I am nearer unto death.

I speak somewhat less
(*minus*) than I think.

I hate him worse (*pe-*

jus) than a Dog or a
Snake.

I hated this fellow much
worse than I had done
Clodius himself.

I never meant you should
stay at London above (*i. e.*
longer than) (*diutius*) a
year.

He did all that ever he
could that I might not be
above a year in Provence

By how much the longer
she is away, by so much
the more do I long after
her, and desire her.

One hath more (*plus*)
strength than another.

For any thing you sell,
neither take nor ask more
than reason.

† But here the Ablative
Case is said not to be govern-
ed of the Comparative Ad-
verb, but of the Preposition
præ understood: as if *ocius*
dicto were put for *ocius*
præ dicto; and *dimidio*
carius for *carius præ di-*
midio.

2. Adverb. Grad. Superl.

Very Eloquently spake
many of the Romans, but
the

the most eloquently of all spake Marcus Cicero.

I have heard a good while ago, that you accuse all undeservedly, but me the most undeservedly of all.

He does best of all, that muddles least of all in publick affairs.

He that lives the worst of all, can yet censure him that lives the best of all.

¶ And herè the Genitive is said not to be governed of the Adverbs, but of ex numero understood; so as if optime omnium vixit, were at the full of it, hic homo ex hominum omnium numero vixit optime.

¶ Plus Nominativo, Genitivo, Accusativo, & Ablativo, junctum reperitur; ut,

Liv. Paulo plus trecenta vehicula sunt amissa.

Id. Hominum eo die exsa plus duo millia.

Plus quàm quinquaginta hominum ceciderunt.

Abierat acies paulo plus quingentos passus.

Ter. Dies triginta, plus eo, in nave fui.

1. Nominative.

Sore was the battle, when above twenty thousand were slain, and above ten thousand taken.

This is not above the seventh year that it is going on.

Why may not that seem probable, which above twenty men of Wisdom and Honesty do affirm?

Not above the twentieth part came to my share.

Above twenty years are come and gone since I was in your parts.

2. Genitive.

He has no more wit than a stone.

More corn was demanded of them, than they had got by plowing.

My recovered fortunes bring me now the more pleasures.

I have taken upon my self more burden, than I see my self able to bear.

The more work is done here, the more reward will be had hereafter.

3. Accusative.

Let them not appear out above four fingers breadth.

Let them be so far distant from the wall, that it be not above a span wide.

He gave me above five hundreded buffers.

He must needs look badly, that hath been sick above a year together.

The governour saith, that it is not above five miles into Africk.

4. Ablative.

But he lived above a year together with you in Gaul.

I cannot deny but that he was away, yet not above two or three months.

Nor was he ever at Rome above three days space.

I am above thirty years old.

You have seen a protector of the commons falling by above twenty wounds received.

Why should you commend your garners above our binns.

There is more remain-

ing than drawn out. *Ovid. Met. l. 5. v. 149.*

† With the Nominative and Accusative after plus there is understood *quàm*, which is often expressed.

Plus tamen vis paruit *quàm* voluntas patris, aut *verecundia ætatis.* *Liv. dec. 1. l. 1.*

Unâ literâ plus sum *quàm* medicus. *Plaut.*

Quod si manus ista plus valuerit *quàm* vestra dignitas. *Cic. Cat. 4.*

Quos prudentes possumus dicere, divinos nullo modo possumus, non plus *quàm* Milesium Thalem. *Cic. l. 1. de Div.*

Nunquam eum accusandum à me esse putavi, non plus *quàm* stipitem illum. *Cic. de Arusp. respons.*

It governs a Genitive Case, as being an Adjective in the Neuter Gender put alone without a Substantive; and an Ablative, as being of the Comparative Degree, which requires after it an Ablative Case not only of the thing exceeded, but also of the measure of excess, and even of the matter wherein the excess is.

Qui-

Quibus Verborum modis quæ congruant Adverbia.

Ubi, postquam, & cum temporis Adverbia interdum Indicativis, interdum verò Subjunctivis Verbis appellantur: ut,

Virg. Hæc ubi dicta dedit.

Ter. Ubi nos laverimus, si voles lavato.

Virg. Cum faciam vitulâ pro frugibus, ipse venito.

Id. Cum canerem reges & prælia, Cynthius aurem Vellit.

Hic prius Adverbium posterius conjunctio esse videtur.

1. *Indicat. Ubi.*

When he shall not see me there, I am sure he will presently run back hither.

As soon as he shall see me, the old man will presently hurry me to the Hangman.

As soon as the wretch sees me get my living so easily, then begins the fellow to intreat me.

As soon as ever we set foot on land, immediately *Amphitrio*, chose some principal men to be Embassadors.

After the Ambassadors had brought word of these things, *Amphitrio* presently brings forth his Army out of his Camp.

Postquam.

After he heard that I stood at the door, he was troubled for fear I should find him in the house.

After that the poet perceived that his writing was watched, he grew more wary in what he writ.

After the Child was laid in the cradle, two snakes fly down, and immediately lift up their heads.

As

As soon as the girls saw that I was come, they forthwith cry out with joy, he is come.

As soon as I was told of the death of your Daughter, I burst out into weeping.

† The same Construction hath posteaquam:

Posteaquam introii, exemplo cognovi ejus morbum. *Ter. Hec.*

Posteaquam juvenis peregrè ad se vidit, exemplo advocato concilio ostendit. *Liv. dec. 1. lib. 1.*

Postea verò quàm ita accepi, & gessi magna imperia, ut nihil mihi deesse putarem. — *Cic.*

Fam. 3. lib.

Romæ quia postea non fuisti quàm à me discesseris, miratus fui. *Cic. lib. 1. de Inventione.*

Cum.

Shall I not go? No not now truly when I am voluntarily sent for?

I shall never forget that night, when I did promise you being awake —

You had not read those

Letters when you wrote these last.

There will come a time when you shall groan sadly.

I wish I may see that day when I shall give you thanks.

2. Subjunct. Ubi.

As soon as the man shall be come with his master hither immediately get ye home.

As soon as the Moors should have had perceived that *Octavius* was turned to defend the Coast of *Syracuse*, they should set upon *Lylibæum*.

After I shall have done this, then I will do that.

Postquam.

Seven years after that he had been Consul.

The fifth day after that they had received answer from the *Senate*, they concluded.

Five months after he had sold his Land, he repented his bargain, and would have bought it again.

Cum.

Now is the time, when

I had a great mind rather to have had been, than to be.

A few days after, when I least looked for him, he came.

A time there was when men dwelt in Country houses, and had no City.

Then let him begin to reign over others, when he shall have given over to obey the most wicked lords, his own lusts.

The time will presently be here, when even himself that is wicked shall hate himself for his own wickedness.

† Cum pro dum (*whilst*) jungitur Subjunctivo :

Hæc cum scriberem, jam existimabam ad te orationem esse perlatam, Cic. Att. 15. 13.

Quod quidem cum hæc legeres, jam decretum arbitrabar fore, Cic. Fam. 10. 10.

¶ Donec proquamdiu Indicativo gaudet ; ut,

Ovid. Donec eram sospes.

Id. Donec eris felix

multos numerabis amicos

Donec.

As long as men shall be in the World, Princes shall never want parasites to flatter them.

I will never leave studying to do others good while as I shall live ; for what good can I do when I am dead ?

As long as you had youth, and health you laboured and took pains now that you are aged and sickly, 'tis time to rest you.

As long as *Alphonso* fed the Birds, they continued flying about his Ship when he left feeding them they left following him.

Whilest that fortune smiles upon you, many will favour you ; but once she frown upon you few will respect you.

¶ Pro quousque nunc Indicativum, nunc Subjunctivum, exigit ; ut,

Virg. Cogere donec ves stabulis, numerumque referre.

Colum

Colum. Donec ea aqua,
quam adjeceris, decocta sit.

1. Indicative.

He never left persuading
him so far, till he forced
him,

Till it was come to those
times.

Till *Ilia* the Royal
priestess, big with Child
by *Mars*, shall bring forth
two Children at a Birth.

2. Subjunctive.

It is of some concern-
ment to the haste which I
make, not to wait till you
come.

I will not leave till I
shall have perfected it.

I am resolved to stay at
home till he shall be come
back.

I shall not be quiet till
I shall have effected what
I promised you.

A pious man will not
give over praying, till God
shall in some manner have
answered his Prayer.

¶ *Dum, de re presenti,*
non perfectâ, aut pro quam-
diu, fatendi modum pascit :
ar,

Ter. Dum apparatur vir-
go in conclavi.

Id. Ego te meum dici
tantisper volo, dum quod re
dignum est facis.

1. De re presenti.

While as you are musing
on these things, ten months
are gone.

You know the fashions
of Women : whilst they
are a dressing, whilst they
are a combing, 'tis a years
time.

Whilst I am reckoning
up these things with my
self, the maid in the mean-
time is sent for.

While as these things are
a doing, none of us heard
your wife neither groan-
ing nor crying out.

Whilst supper is getting
ready, let us go read or
pray.

2. Pro quandia.

It is my desire, both
that you always should be
in health, and at least while
as you are here.

Whilst you can, whilst
you may, see to it that
you set not your selves a
harder condition than is
intended you.

So long as you are here, so long they forget themselves.

Whilst a knave believes his wickedness will be discovered, so long he is careful; remove that fear, and he will instantly fall to his wickedness again.

I shall be willing that you be called my Scholar, so long as you do nothing to shame your master.

¶ *Dum pro dummodo aliàs Potentiali, aliàs Subjunctivo nectitur; ut,*

Dum prosum tibi.

Dum ne ab hoc me falli compertiam.

1. Potential.

So things may be as they are, let them feign words at their pleasure.

Virtue forbids to regard fortune, so that faithful dealing be performed.

They protested that they would refuse no danger, so be that province might by them be restored to *Cæsar*.

—so you leave it to us,

to draw as much out of little.

2. Subjunctive.

Let him do it often so be that he do it not when he is wearied.

I desire any thing, so I may not be choused by this fellow.

If I yet seem to any one to have been somewhat sluggish, I matter not so I seem not so to you.

Lay what burden you please upon my Estate, provided you lay none upon my Conscience.

¶ *Dum pro donec Subjunctivo tantum; ut,*

Virg. Tertia dum Latro regnantem viderit astas.

He thought it seven years till he saw the money.

—and he would have stood there, till the remainder of the Tempest should cease raging.

They staid a few days till their fellows should come to them.

I still restrained my self, till

of I could bring the business to that pass, that I could effect it.

† That dum for donec may have an Indicative mood after him, seems like by these Examples :

Tityre, dum redeo, bre-
est via, pasce capellas.
Virg. I. Ecl.

Ego in arcano operior,
dum ista cognosco. Cic.
Att.

Concedam huc intro at-
que expectabo dum venit.
Ter. Eun.

Aliquod hinc mihi est ab-
egandus, dum parit Philu-
mena.

¶ Quoad pro quamdiu
vel Indicativis vel Subjun-
tivis ; pro donec, Subjun-
tivis solis adhibetur : ut,

Quoad expectas contu-
ernalem ?

Cic. Quoad possem &
crederet, ab ejus latere nun-
quam discederem.

Omnia integra servabo,
quoad exercitus huc mit-
tatur.

I. Pro quamdiu Indicat.

As long as he was in the
Army I withstood his designs.

He made resistance as
long as he was able.

He helped the Ship as
long as he could.

So long ought you to
be willing, as it shall not
repent you how much you
profit.

While as I thought I
should go forth into a pro-
vince, what things I made
offer of to you I believe
you remember.

2. Subjunctive.

I was so brought by your
Father unto Scævola, that
as long as I could and might
I would never have gone
from the old mans side.

Your admonishing me, to
keep my self free as long
as I may, is pleasing to me.

I would not have my
self be a Captain in the
Civil War, as long as
there was any treating for
peace.

2. Pro donec Subjunct.

—so that you can think
your selves safe, till the
rest of the Company shall
be come up.

I will do my endea-
vour to keep all safe, till

an Army be sent hither.

I thought it most convenient to spend those days, till he should come together with Pompey.

I should sit waiting till I should be called.

† Quoad pro quousque Interrogativè sumptum Indicativò gaudet.

Senem quoad expectatis vestrum? Ter. Phor.

¶ Simulac, simulatque, Indicativò & Subjunctivò adherent: ut,

Simulac belli patiens erat.

Virg.—simulatq; adoleverit ætas.

1. Indicat. simulac.

As soon as Verres set foot on his province, he presently sent Letters to Messana.

As soon as they heard of the success, they were filled with joy.

Every living Creature, as soon as it is born, minds that how to preserve it self.

As soon as the sound of the Trumpets was heard, the Army forthwith went out into the field.

2. Subjunct.

As soon as ever we shall begin to be young men, we shall think our selves to be old men, and grow proud.

As soon as ever they shall see an Army of Romans in Greece, they will be afraid, and yield to any terms.

It is more fit for the training up of young men, that as soon as the case be put, they may have whither to retire themselves.

1. Indicat. simulatque,

As soon as ever there is any suspicion of an insurrection, presently our arms are hush'd.

As soon as that stallion heard pleasure so much commended by a Philosopher, he whinnied.

As soon as he was gone out of the Ship, he did what he could to have Dion come forthwith to him.

2. Subjunct.

You will do me a very great favour, if as soon

as you shall have got it,
you will write me word.

I remember that Scavo-
la when he was very old
and sickly, did daily, as
soon as it was light, give
free admittance to all to
come to him.

As soon as I shall have
read your Letter, I will
return you an answer.

† Simul ut hath both
Moods after it.

Simul ut accipi à Seleu-
co tuo literas, statim quæ-
sivi è Balbo. *Cic. Fam. lib. 6.*

Omne animal simul ut
ortum est, & seipsum, &
omnes partes suas diligit.
Cic. 2. de Fin.

Facile ut appareat no-
stros omnia consequi po-
tuisse, simul ut velle cœ-
pissent. *Cic. Tusc. 4.*

Ego ad te statim habebō
quod scribam, simul ut vi-
dero Curionem. *Cic. Att.
lib. 10.*

¶ Quemadmodum, ut,
utcumque, sicut, utrumque
modum admittunt: ut,

Eras. Ut salutabis, ita
& resalutaberis.

Ut sementem feceris, ita
& meres.

1. *Indicat. quemadmo-
dum.*

But those who were af-
raid of *Clodius's* laws, how
(*quemadmodum*) have they
kept the rest?

But how have you cor-
rupted the publick Re-
cords?

As a fellow hath part
in a fellowship, so an Heir
hath part in an Inheri-
tance.

He spared a man that
was his friend, and as I
have heard him say, one
near allied to him.

Ur.

Nevertheless go you on
as (*ut*) you do, to make
up this match.

They say that the man,
as being a furious person,
answered madly enough.

He, as he was always
open hearted, made no ex-
cuse, but confessed.

Utcunque.

According as (*utcumque*)
the wind stands, so the
sail is turned.

The perfect Orator, how-
soever we will have him-
self seem to be affected,
so he will apply a certain
tone of voice.

O₄

How'er

Howe'er it be, it will be of use to take care for a remembrance of things done.

Sicut.

I have so set forth these things as (*sicut*) they were done.

Suffer ye me (as the Poets are wont) to pass by my one calamity.

The height of all great Arts; as of trees, delights us, the roots and stocks not so.

2. *Subjunct. quemadmodum.*

They never take pains how (*quemadmodum*) they may prove what they say, but how they may explain themselves by saying.

Methinks I see after what manner he will often be making a fool of you, who finds that he once can securely abuse you.

—that as true friends be affected towards themselves, after the same manner they should be towards their friends.

Ut.

I will take care for it, that (*ut*) ye may be in perpetual peace.

My Mistress bad me intreat that you would come to her.

I took so much grief at that I, whom it behoved to comfort others, stood in need of comfort my self.

Though I may want power, yet my will is to be commended where I design good.

I shall not regard him at all, as being one who sets me at nought.

Utcunque.

Have a care to second what I say, according as (*utcunque*) there may be need of words.

However it might go, it was thought good to attack the Enemy in that very unequal ground.

Nevertheless however it may go, I am still resolved to pursue my intent.

Sicut.

As he had gone to the Oracle, and done sacrifice Crowned with a Laurel Crown, so he commanded him to go aboard his Ship.

Upon

Upon hearing of the news he grew into such a passion, that he raved, and stamp'd, and foam'd again, as he had often done.

¶ *Ut pro postquam Indicativo jungitur: ut,*

Ventum est in urbem.

After I left the City, I missed not a day but I writ to you.

Philip, after he had yesterday given me a visit went presently to *Rome*.

As soon as he was got in, he drew his sword.

It is now a year since he had his repulse.

After we were got into *Pontus* the Ister was frozen over three times.

¶ *Quasi, ceu, tanquam, perinde ac si, haud sicut ac si, quum proprium habent verbum Subjunctivo apponuntur; ut.*

Tanquam feceris ipse aliquid.

Ter. Quasi non norimas nos inter nos.

Quasi.

I will make as if (*qua-*

si) I had been present.

Now are you affraid, as if you had never been by.

As if you had any need of this father.

As if that was the business now in hand, who of so great a multitude killed him.

Just for all the world, as if the events of things, and not the Councils of men were punished by the Laws.

Ceu.

As if (*ceui*) forsooth I were ignorant of it, that even a Woman writ against *Theophrastus*.

The cross winds conflict together as it were with a certain whirlwind.

We commonly talk of Heaven and Hell, as if they were only things to be talked of.

Tanquam.

As if (*tanquam*) Asia was shut up, so is nothing brought to us.

As if there were no other World, so we live in this.

We faint and sluggish ones hear the cry of the
O 5 fighters

fighters, and the clashing of the weapons, as if we had neither Hands nor Arms.

A sort of dull inconsidering persons, hear and see the miseries coming upon their Country, as if they had neither Heads nor hearts, neither to perceive them or be affected with them.

Perinde ac si.

What things are very difficult, are often so to be accounted of, as if (*perinde ac si*) they could not be effected.

As if they had got the Victory, not by fortune, but by valour so they brag.

He is as brag, as if he had already passed the *Alpes*.

Because you write nothing to me, I shall reckon it all one as if you had written, that there was nothing.

They are as imperious as if they had been a whole year in command.

They trembled as if they had been surprized by an Ambuscade.

Labeo saith, it is to be

accounted all one, as if the Woman her self had promised.

Perinde atque si.

He is accounted of all alike, as if (*perinde atque si*) he had been acquitted in Judgment.

He is in all points accounted of, as if he had never been pawn'd.

He is not in that case, that he should be all one accounted of, as if he had never been mine.

Perinde tanquam si.

This is all one as if (*perinde tanquam si*) I should say that my name were *Julius*.

Perinde quasi.

As if (*perinde quasi*) they kept them to be condemned.

Perinde quasi si.

If a servant do an injury to a servant, he must be dealt withal as if (*perinde quasi si*) he had done it to his Master.

Non secus ac si.

I will deal with you, *O* Servius, no otherwise than as if (*non secus ac si*) you were my brother.

My kindnesses towards you shall hold on all alike

like, as if I had seen you.

I would have you write to your people, that your Books may be as free for me to come at, as if your self were by.

Nunquam secus ac si.

I never accounted of her otherwise, than as if (*nunquam secus ac si*) she had been my own Daughter.

Neque secus atque si.

Not otherwise than as if the Enemies were at hand.

Non secusquam si.

It is no otherwise than as if I should come from Acheron.

Haud secus quam si.

No otherwise than as if he had fallen into an Ambuscade.

They swear, in no otherwise tremb'ing, than as if they saw *Hannibal* Conqueror.

He brought her up with a great deal of care, as if she had been his own Daughter not much otherwise (*quasi si--- non multo secus,*) *Plant. Casin.*

¶ *Alias copulant consimiles Casus ; ut,*

Novi hominem tanquam te.

Arridet mihi quasi amico.

Haud secus quam.

All the concerns of the Enemy were known to him no otherwise than (*haud secus quam*) his own.

Fear dispersed the rest of the ships, no otherwise than the storm had done.

Tanquam.

Glory follows virtue, as the shadow the body.

What necessity is there for it, so to bring pleasure into a council of virtues, as a whore into an assembly of matrons ?

Ceu.

Creatures which live always buried under ground like moles.

Quasi.

We look upon such little blots, as (*quasi*) certain fresh wounds or the records.

Let us leave those who call all things uncertain, as desperate folks.

Perinde ac si.

That which is cast in-
to

to a dry soil, and harrowed in all one as if (*perinde ac si*) it were laid up in a barn, is not marred.

Perinde atque.

Of these, all alike as (*perinde atque*) of servants examinations must be had, and punishment inflicted.

Perinde quam.

He was so troubled at nothing as (*perinde quam*) the answer of *Ascleterion* the Mathematician.

Perinde quasi.

As if (*perinde quasi*) they did account these things an Honour, nor a prey.

¶ *Ne prohibendi, vel Imperativis vel Subjunctivis preponitur: ut,*

Virg. ————— ne favi magna sacerdos.

Ter. Hic nebulo magnus est, ne metuas.

1. Imperative.

Do not intreat me; do not deny it.

Doubt not, for you see true things.

Let not a Whore have a Golden Crown.

Do not Torment your self for things that cannot be help'd.

Away, do not swear, I do sufficiently believe you.

Do not cry, do not keep things in secret, fear not,

2. Subjunctive:

What is no concernment of yours take you no care for that.

Never fear but that good works shall have a good reward.

Bring not the felicity of many years into one hours hazard.

Do not afterwards lay the blame on me, when against my own advice you have prejudiced your self.

Do not say those things you know to be false, or cannot prove to be true.

Make no words, sister, I know what you mean to say.

¶ *Ne pro non ceteris modis inseruit: ut,*

Sed ne viam, si tibi concedo. Cic.

Cave ne titubes. Hor. 1. lib. ep. 13.

Peto

Peto à te, ne id à me
quæras ! Cic.

Uc ne longids abeam.
Cic.

Rogo te ; ne demittas
animum, neve te obrui
tquam fluctibus, finas.
Cic. ad. Q. Fr.

Te obsecro, ne hanc à
te segreges. Ter. And.

Nunc te oro ut ne ducas.
Ter. And.

I have used my son not
to hide those things from
me.

Care must be taken, that
the punishment be not
greater than the fault.

She her self, I believe,
has a care not to be let
in.

I have got fishes to my
mind ; I must have a care
that they be not marred.

I beg of you, that you
would not think that it is
out of forgetfulness of you
that I write not so often
to you as I used.

And truly though *Thais*
her self made request, that
he would not do it, yet he
did it.

Did I not say that there
would be this ado?

¶ *Adverbia, antecedente
casu, transeunt in Preposi-
tiones : ut.*

Fuv. Cantabit vacuus
coram latrone viator.

¶ *Where note, that Pre-
positions when they be set
without a Case, or else do
form the Degrees of Com-
parison, be changed into Ad-
verbs.*

I have used my Son not
to hide those things from
me, which others do un-
known to (*clanculum*) their
Fathers.

Far from (*procul*) the
City, far from trouble.

A place far off from the
walls, is safer than one
near them, in the time of
an assault.

That is far from the
truth, which most men
have believed.

They who dwell far from
the Sea, are not likely to
be cloyed with Sea fish.

Not far from the Forest
of *Doesburg* is a fair and
strong Castle.

In came *Perseus* into
the

the Camp, with (*simul*) his Son in a mourning weed.

The Citizens of *Trallis* were sent over together with the *Magnesian*s.

† The Construction of

simul and *procul* with an Ablative Case, may be saved by understanding *cum* and *à*; but by what *th* of *clanculum* and *procul* with an Accusative Case may be saved, is not so obvious.

De Conjunctionum Constructione.

Conjunctiones Copulativa & Disjunctivæ, cum his quatuor, quam, nisi, præterquam, an similes omnino casus nectunt; ut,

Socrates docuit Xenophontem & Platonem.

Urinam calidus esses aut frigidus.

Albus an ater homo sit, nescio.

Est minor natu quam tu.

Nemini placet nisi (vel præterquam) sibi.

¶ Conjunctions copulatives and Disjunctives and these four, quam, nisi, præterquam, an, couple like Cases; as,

Xenophon & Plato fuerunt æquales,

I. Copulative Et:

In that Lieutenantancy he highly approved himself, both to confederates and Citizens.

There be other Philosophers; and they truly great ones, who say those things.

We have need of your Authority

Authority, and Counsel,
and favour also.

Virtue it taught men by
instructing and perswa-
ding, not by Threats and
Violence.

Some forget, because
they cannot remember,
and some, because they will
not remember.

Et Et.

Queen Money bestows
both birth and beauty.

Would you change your
mind and manners, it
would be more both for
your good and ours.

This I think commodious
both for you, and for my
Reputation.

Et quæ.

It becomes me to have
both Actions and manners
like his.

Que Et.

Consolations used by the
wisest men, and commit-
ted both to memory and
writing, are fit to be used
to the disconsolate.

Que.

Arms and the man I sing,
who first came from Troy
to Italy.

And truly he said he
would go into the City,
and would go out of the

City, when he had amind.

She takes up a courteous
mind and meaning towards
the Trojans.

Did I ever take up Arms
against God or my King?
God forbid,

Quoque.

Had I done so, I had
deceived my self most of
all forsooth, but him too
next.

Ac.

In all dutifulness, and
rather piety towards you,
I give satisfaction to all
other persons, to my self
by no means.

We have no reason to
complain of you if that
be a law, and not the
voice of your wickedness
and cruelty.

A man all his life long
alike dear to the Fathers
and people.

Atque.

She calls both the gods
and stars cruel.

From all the banks darts
were cast into one and
that a narrow place.

Being left by him in
watch Towers, and Am-
buseades, they stuck upon
our

our head and shoulders.

He had beaten the master himself, and all the Family to dead,

Cum Tum.

Many times when I think to be best, I displease both my self and others.

We are miserably unprovided of men and money; and if so, then very unfit to engage in a War.

I have made an end of both with grief, and also with shame.

A man excelling both in Wit, and also in Learning, cannot but be in the heart and eyes of all good men, if he be also virtuous,

2. Disjunctive Aut.

The thing it self will either invite or dehort, either my self or some other person.

What either man, or indeed God do you think will be helpful to you?

For other things I assent unto *Crassus*, lest I should detract either from the race, or art, or glory either of *C. Lelius*, or this person.

What should I speak of the greenness of Meadows, or the orders of Trees, or of the figures of Olive-yards?

In an hours time comes either a quick death or a joyful Victory.

Vel.

Who will read these things, either two or none?

So long as she was either chaste or unmarried, she lived in good repute.

Which of us cannot go to his own grounds, and go to visit Country affairs, either for the sake of fruit or pleasure?

In these either roughness of things, or difficulties of the times, who thinks it not best to keep in?

M. Furius, whom you recommend to me, will I make either a King of *Gaul*, or *Lepta's* Lieutenant.

Vel.

The Poet fails when he gives the speech of a wise man to a wicked man or a fool.

Two or three of the Kings

ings Friends are very much.

Two or three hours after the assembly was done, came Letters.

To conclude with an inflaming or a quenching speech, as occasion is, is Orator like.

Not a limb of the commonwealth shall you find, which is not broken or weakened.

Sen.

What a fortunate man is he, to have such messengers, or rather Post-Horses?

Whether through anger, or hatred, or through a pride imbred in his nature, he gave not a word.

If any one shall consult on peace, I have what to say, whether of granting it to, or of receiving it from, the Enemies.

Nor is that man of ours to be approved of, if it be true that Queen *Labia*, or any else, being appointed Umpire, betwixt the *Nolanes* and *Neapolitanes*, put a trick upon them both.

Sive.

If there be any who thinks, that whether the vain hope of *Posthumus*, or unadvised reason, or, to say the worst, rashness, be to be found fault withal.

Whether she be his wife or his miss, she is with Child by *Pamphilus*.

Whether it be midnight or twilight, it is time to go to Bed.

It matters not much, whether it be this or that way done, so it be done.

I would fain know how *Roscins's* goods could be sold by that Law, whether it be the *Valerian* or *Cornelian*.

Nothing is more confounded than this departure from the City, or rather most filthy flight.

Nec.

If neither you nor I have done things, we must not straight reject our Children because they do them.

As the World goes with us now, we can neither abide our diseases, nor our cures.

Your

Your affairs are so distracted, that as you write they have neither head nor feet.

None of your vertues neither is more grateful nor more admirable than compassion.

Neque.

He has peace neither by Land nor by Sea, that robs on both.

Whilest you think to keep in with both parties, you are out with both, and are trusted neither on this side nor on that.

There are no strifes nor Controversies, which can quite break Christian Charity.

He was wont to say, that he would have those things which he writ, to be read neither by the most unlearned, nor by the most Learned.

Neither did the infantry though weary, nor the cavalry though few and tired with labour, want will or courage to fight.

Neve,

Let no man neither living nor dead, by his word

or example draw us to live otherwise than Christ taught and lived.

Nen.

They beg of them, that they would neither deliver up themselves, nor Cn. Pompey their General, to their enemies to be punished.

3. *Quam, nisi, praterquam, an Quam.*

Nothing in the World was ever more sweet to me than my Brother.

That there is a great deal of sweetness in virtuous living, I know it more by trying it, than by hearing of it.

I had rather he would make use of my Liberality than his own Liberty.

There are more killed by kindness than by unkindness.

Do you yet think, that these fopperies are of more account with me than the ornaments of Vertue.

I found it more by wanting than by enjoying.

It is easier to forgive true

the enemies than false friends.

I make him as quiet as Lamb.

Do you think then that youthfavers are rather to be believed than physicians?

Nisi.

I will trust the money with no body but himself.

We can see vertue with none but the eyes of the mind.

He denies any man to be good, except a wise man.

Who do you think she has a Child by, but him she was married to?

What Citizen ever, except my self, did the senate recommend to foreign nations?

Who but yourselves told it me?

What but prayers is remaining to Christians under persecutions?

Nothing is wanting here but Verses.

I have a mind to nothing else but *Philumena*.

† If that of Plaut. in his

prologue to *Menach.* (*Ei liberorum nisi divitiæ nihil erant*) seem to couple divers cases, liberorum and divitiæ, it may be answered;

First, that the coupling is of nihil and divitiæ, not of divitiæ and liberorum.

Secondly, that nisi is put there for sed or veruntamen; as if read thus, *Ei nihil erat liberorum, sed divitiæ erant ei.*

Præterquam.

They could by nothing grow up into one body of a people, but by Laws.

For so great things I ask no mark of honour or rewards, but your eternal remembrance of this day.

Cold water cast on, besides the head, is good also for the stomach. *Cels.*

An.

Whether is that your fault or ours, if you will neither hear reason, nor do reason.

It is of concern who they be that hear the senate, or people, or judges, or many, or few, or one by one,

It

It is questioned whether number be to be observed in the whole period, or onely in the beginnings, or in the ends, or in both parts,

Tell me this which I ask you, whether you drink white wine or Aligant.

Whether do you not know the Enemy, or your selves, or the fortune of both people?

They make a Question, whether it be honest or filthy to be done.

¶ *Excepto si casualis dictionis ratio aliqua privata repugnet, vel aliud poscat: ut,*

Emi librum centurssi & pluris,

Vixi Romæ & Veneriis.
Hor. ——— in Meriide-
scendat judicis aures, Et
patris, & nostras ———

¶ *And sometimes they be put between divers Cases: as,*

Studui Romæ & Athenis.
Est liber meus & fratri.
Emi fundum centum
summis & pluris.

I gave no Letters to them but for (ad) you.

Whose are these cattle, tell me? Whether are they *Melibæus's*?

Whose is this Book, mine or Peter's? I think neithers.

Did *Cicero* accuse *Verres* of Theft, or of Sacrilege, or of both? Of both.

Are you accused of Adultery or Fornication? Of neither but of a quite different crime.

Know you what crime *Theagenes* was condemned for? For none that I know of, though he was accused of many, and those most heavy ones, and far other than he was guilty of.

It will be a piece of gratitude in you, if being by a friend warned of one fault which you are accused of, you warn him of another which he is condemned for.

They mount up to commands and Honours, through Robberies rather than any good arts.

Where have you been all this Summer, that I have not

not seen you? I have been both at London and Paris.

It is hard to say whether better breeding be got at Padua or Venice.

† But the Examples of this Exception, and most, if not all, that are produced, being Elliptic, if what is wanting in them be supplied, will appear agreeable to the rule; as,

Emi librum pro centussi, & pro pluris æris pretio. Vixi in urbe Romæ, & in Veneriis.

In Metii descendat iudicis aures, & in patris auris, & in nostras aures.

So, nullas dedi illis literas præterquam quas dedi illis ferendas ad te.

Cujum pecus? An pecus Melibœi?

Cujus est hic codex? An codex meus? An codex Petri?

Accusavitne Cicero Verrem de crimine furti? An de crimine sacrilegii? An de crimine utroque? &c.

And where there is a real difference of Case, there

will be found an alike difference of Construction; as,

Mulier reverendi admodum vultus, & oculis ardentibus, &c. (in Boeth. lib. 1. de Cons. Phil.) will be, Mulier reverendi admodum vultus, & cum oculis ardentibus, &c.

So. Gens stridoris horrendi hirtis corporibus, (in Plin. lib. 7. cap. 2.) will be, Gens stridoris horrendi cum hirtis corporibus.

So, Ascendunt ad imperia & honores, per latrocinia potius quam ullis bonis artibus; will be, Ascendunt potius per latrocinia, quam ascendunt ab ullis bonis artibus.

For with Relation to means, it may be indifferently said, Ascendunt per, or à, ab, è, ex.

¶ Conjunctiones Copulativæ & Disjunctivæ, aliquoties similes Modos & Tempora conglutinant; ut,

Recto stat corpore, despicitque terras.

¶ Conjunctions Copulatives and Disjunctives most commonly

commonly joyn like Moods
and Tenses together ; as,

Petrus & Joannes pre-
cabantur & docebant.

No man lives more a
friend to me than (atque)
he is.

Nor indeed did he only
say this, but himself both
thought and (&) did it.

Let the Academians give
over mauling in the mouth,
and (que) let them dare to
speak out, and with a clear
voice that a blessed life
will descend into the Bull
of Phalaris. Cic.

While there was odds in
the battel, and there fell
many about him, and were
wounded ; he bethinks
himself how an assembly of
the people may be had,
and yet (nec) Herodotus not
see at it.

Why, but neither shall
you have her, nor (nec)
will I suffer it.

I neither know what to
say, nor (neque) what to
answer.

Nor do I wonder, and
(&) I do rejoice.

But when he saw him-

self hardly expos'd to the
Barbarians, and (neque)
stuck nevertheless for
that in the disengaging
himself of all troubles, he
made no matter of free
booting.

I beg of you, that you
would neither put this Woman
man away from you, nor
(neue) forsake her.

How comes it to pass
that no man lives content
with that condition, which
whether reason hath given
him, or fortune cast upon
him ?

¶ Aliquoties autem
miles Modos, sed diversis
Tempora ; ut,

Ter. Nisi me lastasse
amantem, & vanâ spe pro-
duceres.

Tibi gratias egi, &
aliquando collaudare pos-
sum.

¶ And sometimes divers
Tenses ; as,

Et habetur & referetur
tibi à me gratia.

Corn was very dear last
week and will be dearer
next week if the drough
hold.

Let them grant that these were good men, and (*neque*) yet truly will they not do that.

Whether you love me or (*sive*) hate, I make no great matter of it, unless your self were a better man.

Neither shall I do it, nor (*neque*) do I think that I can do it affectionately enough.

I have been kind to you heretofore, and (*atque*) I will still be, unless you shew your self unworthy.

I wish you may be hereafter more wary, than heretofore you have been.

I was confident and had persuaded my self, that all things would be quietted amongst you.

† Nor are different Tenses only of the same Mood coupled by Conjunctions, but different Moods too : as,

Et me hac suspicione exsolvam, & illis morem gesserō. *Ter. Hec. 4. 2.*

Tecum habita, & nōris quam sit tibi curta suppellex. *Perf. Sat. 4.*

Ac Historia non cesserit Græcis: nec opponere Thucydidi Sallustium vercor. *Quint. 10. 1.*

De Modis Verborum Conjunctionibus Conjunctorum.

Etsi, tametsi, etiamsi, quanquam, in principio orationis Indicativos Modos, in medio Subjunctivos, sæpius postulant; quamvis & licet Subjunctivos frequentius; ut,

Etsi nihil novi afferebatur.

Quanquam animus meminisse horret.

Virg. Quamvis Elyfios meretur Græcia campos.

Ovid. Ipse licet venias Musis

Musis comitatus, Homere?

Nil tamen attruleris, ibis,
Homere, foras.

† *What are we to understand here by in medio is uncertain. — Cooper understands it to mean in secundo loco; yet possible it means in the body, or middle, or latter part of a period; where we find often a Concessive without an Adversative.*

*Etsi cum Indicativo
in principio.*

Though (*etsi*) every one hath his own measure, yet many have too much rather than too little.

Though (*etsi*) themselves were not vanquished, yet they accounted the overthrow of the men of their nation as their own.

Though (*etsi*) I am afraid it should be a filthy thing to be afraid, yet this new form of judicature affrights my eyes.

Though (*etsi*) men differ from beasts in many other things, yet in one thing most, that men have that reason which brutes are without.

Though (*etsi*) I have had wrong done me, yet rather than go to law will put up the injury.

Though all find a want of his respects towards me yet did I defend Antony in the Senate most earnestly.

*Etsi cum Subjunctivo
in medio.*

Wherefore I would desire, that though I hope I shall have got some way whilst you are reading these things, yet you would send letters to meet me.

This *Clinias*, though he too have enough to do about his own business yet has he well and chastely brought her up.

And, first, that where in you say *Dicaearchus* is not agreed to, though it hath been most earnestly desired by me, and even with your good liking, yet is it not with all my striving brought to pass.

*Etsi cum Indicativo in
medio.*

I would to *Rhodes* for the Childrens sake, thence

soon as can be to Athens
though the *Etesia* blow
off against us; but to be
sure I will, whilst these
Magistrates, whose
good affection I found in
my supplication.

I would have you unfold
these things to me, and
assist me with your advice;
though I do think that
you by this time do grow
warm there: but yet, what
you can.

I do not grant you this,
though you be Father to
me.

I suffer for my temerity,
though what temerity was
it?

When as you had writ
me before, that the Con-
sular Princes were graced
with your consent; though
I feared what would come
of it, yet I hoped ye would
length seem something
more wise.

*tsi cum Subjunctivo in
principio.*

Though I had been ut-
terly bereft of them, yet
it self would afford
a great comfort.

Though some part be-
ing circumvented shall fall,
yet they hope the residue
may be saved.

But though he may not
be able, nevertheless con-
sideration ought to be had
of that which he hath
done.

Though it be certain
who is the smiter, yet exa-
mination must be taken.

Though she be not the
Landlady, nevertheless she
may have an action of
dowry. *Tryphon.*

*Tametsi cum Indicativo
in principio.*

Though it be grievous,
yet it seems possible in some
measure to be born.

Though he were a friend
to truth, yet he did not
seem so inclinable by na-
ture unto mercy.

Though I did allow of
his Eloquence, yet I did
not fear it.

But though I wrote
before what things I did
think ought to be written,
yet at this time I thought

P

you

you were briefly to be put in mind.

Though the cause requires it, yet because it but requireth, and doth not with earnestness demand, I will pass it by.

Though it be a pitiful case, yet I can in some measure pardon him that shall accuse this man.

Tametſi cum Subjunctivo in principio.

Though he were in affection yours, yet in action he could not shew it.

Although all shall be offended, yet will not I. *Hier.*

Tametſi cum Indicativo in medio.

Water said unto him, though I should die with thee, yet will I not deny thee.

Who refuseth this, though in word he may not dare, yet in deed he doth confess the crime.

Be it that you are not able to produce a reason, though I ought forthwith to cast you, yet I will not but upon terms of right.

Tametſi cum Subjunctivo in medio

I remember it, though you do not put me in mind of it.

He is afraid of them though he carefully dissemble it.

You deaf me with telling though I understand it.

Truly I should not believe the things which I speak, though I should commonly hear them.

Etiamsi cum Indicativo in principio.

Though many shall contend with me about this yet shall I easily overcome them all.

Although proper Arguments be not used, yet is it easily declared.

Etiamsi cum Indicativo in medio.

That wit oftentimes though it be not nourished by industry, is yet forcible by its own strength.

As a Bullock follows the herd, so will I good men, those who shall be called good, though they be ruined.

For that truth, although it be not pleasant, yet is grateful to me.

Or if it be so, that whilest
he follows gravity, he
uses subtilty; on the o-
ther side, another would
have himself more witty
rather than more elegant,
though it be in some toler-
able kind, yet is it not in
the best, sith what hath all
raises, that is the best.

*Etiamsi cum Subjunctivo
in principio.*

Though by the order of
the Husband the dowry be
given to another, yet is the
husband obliged for the
dowry.

Though he were not to-
ward us, such as he is, yet
should he seem a person to
be respected.

Though there be much
difference between the cau-
ses of the arms, yet there
shall not be much between
the Victories.

When the Enemies for-
wards are near hand, though
inroads may have been
made, yet Cattle are forsa-
ken, &c. &c.

I hoped, though your
mour were cheap in your
yet seem, yet that your safe-
would be dear.

*Etiamsi cum Subjunctivo
in medio.*

Out of that money,
though the Prætor might
desire it, yet that no de-
duction might be made, it
was in a good measure in
your power.

Herein I should be con-
fident of my cause, though
I pleaded not before the
Senate of Rome but Car-
thage.

You may brag as much
as you please for me, that
you would have delivered
the province to Cæsar,
though you had been pro-
hibited by Varus and some
others.

Nevertheless it springeth
out from friendship, though
you may not have followed
it.

*Quamquam cum Indicati-
vo in principio.*

Though I had not seen
him, yet had I heard it of
his most familiar friends.

A man is innocent; ne-
vertheless though he be
without blame, yet he is
not without suspicion.

Though the very Con-
solation of your Letters
is most acceptable to me,

yet, I received that benefit
from your Letters——

Cic.

Though I had many
times heard it from my
uncle, yet being a very
young man, I often en-
quired many things of him.

Although if it be lawful
I differ from him about the
forehead. *Quint.*

*Quanquam cum Subjuncti-
vo in principio.*

Though all sweet things
may by the sense of the
body be judged to have
reference to the mind, ne-
vertheless——*Cic.*

Though they might think
that the matter was so, yet
that they might the more
easily praise us——*Cic.*

Though a freed man can
have no action of trespass
against his Patron——

Ulpian

Though I shall have
made some stay, that I
might not meet with an
interdict——

*Quanquam cum Indicativo
in medio.*

Shew me the writing-

what money you provided
—— what the matter
should be; though I ought
not to demand of you these
Letters.

All will be well with us,
though with whom do I
talk? With a most gallant
person. *Cic.*

Wherefore this, Sulpi-
cius, I tell you; though
indeed why should I tell
you this.

After *Decius* was come
and had dealt with me,
that I would endeavour
you should have no suc-
cessful, at this time;
though I did think him
an honest man, yet I did
not give sufficient belief to
him, that your mind was
so mightily changed. *Cic.*

*Quanquam cum Subjunctivo
in medio.*

It was so agreed between
the Consuls by letters, that
as they had govern'd the
state with one mind, so they
should come to the City at
one time, tho they should
come together from sever-
al places.

They perceived that

the better number would
wrote with *Hortensius*, tho
openly they assented' to
Volcatius. Cic.

But for Scholars to be
whipped, though that be
a thing that may have been
used, and *Chrysippus* may
not disallow of it; yet is
not a thing I could wish
might be forborn. *Quint.*

—though who could
believe that *Cneius Pom-*
peius should stay for judg-
ment?

Quamvis cum Indicativo.

Walls are built, which
though they were little, it
was not convenient for *Re-*
mus to have leapt over.

Though the piety and
care of *Lamia* stay me, yet
my mind and soul carries
me thither. *Hor.*

Though I seem to possess
a servant at that time
wherein he is in flight, ne-
vertheless I cannot be in-
dicted of felony. *Ulp.*

I do Judge that the heir
of a Farmer, though he be
not a farmer, is no less a
possessor than a Lord,

Though, *Scava*, you
do sufficiently of your self
provide for your self, and
know——

For though they do not
so well agree about the
measure, yet master *Ufe*
hath taught, that this is the
most convenient. *Columel.*

Quamvis cum Subjun-
ctivo.

Though he may be a
happy man as he is, yet he
is not sure his happiness
shall be perpetual.

Though you were not
a persuader and pusher
on of me to vice yet assu-
redly you were an approv-
er.

Though I may have ap-
proved of *Tubero's* constan-
cy, as I do approve of it,
yet I would not mention
it, had I not known that
vertue to be especially
commended by you.

Though she be ingrate-
ful to me, yet will I not
cease to love her.

Though the dowry be
amongst the goods of the
Husband, yet it is the
Wife's.

Though she be not a Wife yet in such Condition is she, that she may be a Wife.

These yet, though they may be fruitful, are nevertheless parts of Husbandry.

Though fire shall have changed my Body into ashes, the sad embers will be sensible of that pious Office.

Silenus, though no body called is at hand.

Licet cum Subjunctivo.

I will say it though he threaten me Arms and death.

Though never so many terrors hang over a stout mans head, he will courageously undergo them all.

Though we love our selves never so much, yet we neither exceed the Spaniards in number, nor the Gauls in strength.

Though you reckon up never so many good deeds of your own, yet will they not all be of such worth as to merit Heaven.

Though you excel never so much, you will find your match.

Though in causes true may obtain no patron defender, yet it is defended by it self.

Though *Octavius* *Cicero* Father, yet will they appear, that his words are contrary to the things.

Though they choose of these what things are worthy of noting and commending all Orator like Vertues will be found in them.

Though my body were at a distance, my dignity was already returned in my Country.

Licet cum Indicativo.

† Some Civilians I find using licet with an Indicative Mood after it;

Et ideo licet directæ libertates deficient, attamen ad fidei commissarios eundem est. *Ulp.*

Fructus habitationis præstat, licet ruinæ vel incendio subjecta transfundatur. *Ulp. ib.*

Licet non fuit condempnatio securæ. *Modestinus. ib.*

If their Authority be given then in imitation of them may so use it.

Though

Though our righteousness be insufficient for the procuring of Heaven, yet Christ will make up all the defects of ours with the abundance of his.

Though your wit and memory excel never so much, yet without competent industry you will never prove any great scholar.

Though Execution did not follow that Traytors Condemnation, yet he sufficiently deserv'd both to be condemned and executed.

I will make good what you shall sustain by my casual fire, though it be our bargain that you shall stand to all repairs.

Though direct proofs of your right be at present wanting, yet I shall not doubt but they will be found afterward.

¶ *Ni, nisi, si, siquidem, quod, quia, quam, postquam, posteaquam, ubi, ubi postquam, nunquam, priusquam.* & *Indicativis* & *Subjunctivis* adherent :

though

Quòd redieris incolumis gaudeo.

Castigo te, non quod odio habeam, sed quòd amem.

Aliud honestum judicas, quàm philosophi statuunt.
Plin.

Gravius accusas quàm patitur tua consuetudo.

1. Indicat. Ni.

Unless they go out, unless they perish, all will be well enough with them at last.

It is a marvel if I do not shame my self here to day.

If they will not do what is fit for them, they shall not go away with it so.
Ter.

It is a marvel if he be not at home.

No man needs be a knave unless himself will.
Nisi.

Unless I be mad, I judge that all things are acted foolishly.

If they did nothing else but make complaint of the thing, was it not enough that they had thanks given them?

There was no news either
P 4 ther

there for me to write to, or inquire of you, unless perhaps you think this of any concernment to you.

Of the matter I can judge nothing, but this I verily persuade my self of, that you have done nothing rashly.

What it was that he first told to *Capito* I cannot tell, but this I see, that *Capito* is a sharer amongst this mans goods, *Cic.*

Si.

If you have taken up any opinion in your minds, if reason shall disprove it, do not resist it.

Ill did he understand it, if any man understand it ill.

If any thing of that kind delights me, a picture delights me.

If there be any time to kill a man rightly, as there are many, that certainly is not only just but necessary, when offered violence is kept off. *Cic.*

If to you I ever seemed stout, at that time certainly you would have admired me,

Siquidem.

See you not how late was ere Eloquence came into light, since before *Solomon* time there is report made of none as Eloquent.

Of learned persons the kind of Poets is the most Ancient, for as much as *Homer* was before *Rome* was built. *Cic.*

The strength and race of Souldiers is gone, if so be those things are true which are reported.

I thank our baths, if indeed they be as you write, on a sudden become wholesome.

Your industry is very well bestowed, if so be you did it that I might be delighted with it.

Quod.

The Town was named *Tyshe*, because the Temple of fortune was in it.

It was a very great kindness you did me, that you sent *Serapion's* Book to me.

It is very well done of you, that you do not doubt of my affection towards you.

I do not lay this to you

your charge, that you robbed the man of all his Money:

It is apparent, that one thing we have taken from earth, another thing from water.

Quia.

Because nature cannot be changed, therefore are true friendships eternal.

That City, because last built, is called *Neapolis*.

The ornaments of sentences are the greater, which because *Demosthenes* useth very frequently, there are some, who therefore think his Eloquence to be the most commendable.

I hate that Country house, for nothing so much as because it is near at hand.

Not because all sick persons do not recover health, is there therefore no remedy?

Quam.

There is nothing that I more willingly do, than write to you.

Neither of these things is so easily granted as you imagine.

I remember not that I was miserable before I was born. *Cic.*

Birds build nests, and make them as soft possibly as they can.

Though why shall I dispute about your right contrary to what I had proposed? *Cic.*

Postquam.

The eleventh day after I went from you, wrote I this bit of a Letter, as I was going out of the Village.

The Letter carriers came six and forty days after their departure from us.

After that he could extort nothing from the poor creatures, he sent his troops into their winter quarters.

Now at length with a quiet mind go I out of doors after that I have seen all life within.

After I was told of the death of your Daughter, I could do nothing for a long time but weep.

Posteaquam.

After I was come in, I presently understood what he ail'd.

After he had found out both a seat and an altar, he grew dumb.

After I was told it, I took it heavily and with some trouble.

After he saw the young men coming to him, forthwith he called a Council.

After that I was come into *Sicily* to make inquiry; all on a sudden, upon the coming of *Lætilius*, he became not his friend only, but his cousin. *Cic.*

Ubi.

After he was come, he went to the Consul.

After he heard the Cock crowing, *Peter* remembered his Masters words, repented, and wept.

After that I find you not, then get I up into a certain high place.

Many will be your friends after they shall know you have an estate, who else would never have looked after you.

These things after he had said, he left speaking, and gave up the ghost. *Virg.*

Nunquam.

I seem to see so great a skirmish as never any was.

Never any thing went nearer to the heart of me than your unkindness.

Can you never have your belly full? *Plaut.*

He never names *Pompey* but with very great respect.

He never left *Philo*, till himself began to have some to hear him.

Præquam.

As soon as ever I saw you, before you began to speak I perceived it.

Before I answer him about other matters, let me speak a few things of friendship.

But before I go about to touch upon those things, I shall briefly propound some other things to be considered of.

Before I begin to speak of State matters, I will make some few complaints of *Mark Anthony's* yesterday's injury.

I knew long before you that he had a miss.

2. Subjunct. Ni.

Did I not think the greatest part of you to know I would say it? *Ter.*

Why may not a pious man desire those external goods, which he may get honestly, and use innocently!

Since I have bought that mare, why may not I for all you lead her away!

I might do many things which I now forbear, but that I fear God.

I have many things yet to tell you, did I not fear I should cloy you with too many.

If the case were not so, and were I not well assured of it, I should not be so confident in averring it. *Cic.*

Nisi.

We approve of all these things which you are opinionated of, but that we use the words otherwise.

Had *Torquatus*, accus'd *Scylla* only, I also at this time would do nothing, but defend him that had been accus'd. *Cic.*

I could not foresee, nor could I think, what else

I should do, but being present to defend my self.

As the case is we are undone, unless God shall look upon us.

Si.

Nothing can be more acceptable to me; nevertheless yet that will be most acceptable to me, if you do those things which I bad you.

If he had fled to hide himself, that he might not return back to his master, he had been a fugitive.

If he had left his master only with a design to die, he had been no runaway. *Ulp.*

If they would restore what they had carried away, he would instantly carry back his Army home.

If you shall do what you shew, I shall mightily thank you: if you shall not do it, I shall pardon you.

If you shall come hither, I shall be able to take advice about my journey and flight; if you shall not do that, I shall marvel. *Cic.*

Siquidem.

Siquidem.

Ohappy common wealth
if so be it shall cast out this
sink of filthiness !

O the brave custom
which we have received
from our Ancestors, if in-
deed we could hold it !

How happy were we, if
we would but understand
our happiness ! but they
are first blinded who are
destined to be destroyed.

In his last will he com-
manded, that his eldest son
should have a double por-
tion to the younger, if so
be he would forsake his
vices and become a new
man.

What happy times should
we live in, would we but
give a due obedience to our
Princes, and to our laws !

Quod.

Cato said, that he won-
dered that a Southsayer
did not laugh when he
saw a Southsayer. *Cic.*

In his so honourable
speaking of me it easily
appears, that he hath a
respect for me.

In that Epistle the first
thing, was, that an Anci-
enter day had been written
in your Letters, than in
Caesar's.

This I observe, that he
who by his proper name
was *Perduellis*, was called
Hofis. *Cic.*

A little after he came
back, because he said he
had forgotten somewhat.

I am glad that it fell out
according to your wish.

Even this, that I am
alive ; I own it to be the
mercy of God.

Quia.

Of this conscription is
Hermagoras thought to be
the Author, not for that
many ancient orators have
not often used it, but be-
cause former writers have
not observed it. *Cic.*

Neither of them mar-
ried her, not because they
were unwilling to marry,
but because she would not
be married.

Neither is there any man
who loves pain it self for
that it is pain.

No man will despise
pleasure for that it is plea-
sure.

the first, but because great sor-
Ancient shows commonly overtake
written them, who give themselves
an in much to pleasures.

Some mens opinions is,
at he that pleasure it self, by it
name self as it is pleasure, is al-
called ways to be wished for.

came
! he
that.
all out
ish.
I am
e the

Quam.
You were so bold as to
command that the senate,
contrary to what it self had
ordered, should return to
its habit.

To bawl beyond what
may be becoming, or he
may be able, is the part of
a most impudent man.

Ignorance many times
as well as flattery will ex-
tol a thing above what may
be done.

Six times as much as
was sown was carried away.

The senate would have
valued it at more than
corn was at.

It is no wisdom to un-
dertake more than what
you may be able to per-
form.

The fifth day after
(quam) they had received
Answer from the Senate.

Liv.

sure,

Postquam.

Three days after he had
flourished in the Court
he fell into disesteem.

He affirmed that I had
a mind to have put an end
to my self after I could
not do it also to all the rest.

I had nothing of news
which had happened, after
that I had given your Let-
ters to your freed-man.

This fell out seven
years after that he had
been Consul.

You should draw it out
a little after that they
have opened them.

Posteaquam.

As yet I had seen no
body who had seen you,
after M. Volusius had.

Though he were born,
after that the owner had
by prescription of use tak-
en his mother as his own.

But after that, through
some bodies fault, one so
far prevailed, that he was
not to be resisted, then the
state went to wreck.

Ubi.

Ubi.

After one has once sworn him self, it is not fit that he be afterwards believed though he should swear by many Gods.

Afterwards when I shall have washed, I will sit me down and stay for you.

After I shall have done this, then I will do that.

He charged them to stand with their piles stuck down, and when the Enemy was come to hand strokes, then to rise up together, and with all their force do their business with the Sword.

After you shall have made some Progress in goodness, then the advantage of it will shine clearly in your mind.

Nunquam.

But for that—you had never continued in this order, never in this City.

This work can never be effected in one day, but that there will be always need,

He would never do it, were he not by others incited and encouraged thereunto.

It had never come in my mind, had not I thought and spoke of first.

Had I not thought of such an one, I had never for her sake taken up heavy enmities against your Family.

Præquam.

I shall have lived bravely, if ought befall me before I shall see this so great a mischief.

It was ordered, that there should suffer no diminution to be made of the good which had been obtained before the debt should be paid to Fundanius. Cic.

I had it in my mind before I came to you, to inquire and find out, what way our Ancestors used that particle whereabout we are discoursing. Gell.

He will never be quiet this day, before he shall have perfected what he aims at.

Before a man begins, he had need to take good advisement; after he has begun, to make what he can.

¶ Si utrique Modo jun-
tur, at si pro quamvis
subjunctivo tantum: ut,

Ter. Redeam? Non, si
ne obsecres.

I will set my self certain
limits and bounds, beyond
which I may not pass,
though I would never so
fain. Cic.

They so lived that all
witnesses, though they
should desire it, could not
kill them.

Nor yet can I forget
Epicurus, though I had a
good mind.

I can by no means get
away from hence, though
Cic. I would, she so holds me.

I cannot orderly accuse
him, though I would.

It may seem also to be
construed with an Indica-
tive Mood by these Exam-
ples:

¶ Si ego digna hac contu-
t meliâ sum maximè; at tu
indignus, qui faceres tamen.

Ter. Eun. 5. 2.

Non si me in ficario-
rum gregem cantuli, sum
ficarius. Ck. pro Rosc.
Amer.

¶ Siquis tantum Indi-
cative; ut, Siquis adest.

On these conditions, if
you will give me any, I
will marry her.

If haply there shall be
any one who shall ask how
I do, say, I live.

Happy is she verily, if
you have any sister, and the
nurse that gave you suck;
but far more happy is she,
if you have any spouse, if
you shall think any worthy
of wedlock. Ovid.

If any things lie hid,
he thinks them better.

Country man, if you
have seen any Cows go in
this path, help me to them,
and you shall have a re-
ward.

Come to me on Thurs-
day next, if by any means
you can.

† Cicero hath siquid tale
acciderit, and siquid cum
periculo experiri velis, in
Caria id potissimam est fa-
ciendum.

¶ Quando, quandoqui-
dem, quoniam, Indicativo
junguntur: ut,

Virg. Dicite (quandoquidem) in molli confedimus herba.

Quoniam mihi non credis, ipse facito periculum,

Quando.

Since I look not after your son, look not you after mine.

Since you are a good man, answer what I ask.

Let us go and besiege *Lacedaemon*, since it pleases you we should do so.

And yet I would rather I had set it down since I see you are so desirous of it,

Perfect that faculty being you have comprised, and hold it, *Cic.*

Quandoquidem.

I could wish, since you so much commend those orators, that ——— *Cic.*

Say then what you have to say, since we are set on the soft grass.

Say you can do it, since you can do it.

Truly I am glad I interrupted you, since you have given me so brave a testimony of your judgment.

Since I must marry, have a wife almost to my mind.

God send he may live, being he is of a good nature.

Quoniam.

And since you will have it so, I will grant my son to be overgratefull; while few are.

Because she can be packed upon no bodies back else they come to me.

Since what you would have cannot be done, will to have that which may *Ter.*

In as much as what things I write are delightful to you I will write the more and the oftener,

Though she were never so vertuous, yet she was to die because she was born.

¶ *Quippe, cum proprium habet verbum, gaudet Indicativo : ut,*

Danda est huic venia quippè ægrotat.

You cannot do any good, for as much as the business

Business is now at hand, and you are at a great distance.

In as much as you differ from it in no other thing but this, that it hath a marble head, and your image is alive. *Juv.*

For even on holy days equity and the laws suffer the exercising of some.

The knave was at a stand, he knew not what way to turn him; for in those very times was it said that — *Cic.*

Now I confess that I was a villain to *Gabinus*, for as much as I see that my villainy is found out.

For, said you, it is now resolved and decreed. *Cic.*

¶ *Si addideris qui utrumque Modum admittit; ut,*

Non est huic danda venia, quippe qui jam bis pejeravit, sive pejeraverit.

Cum indicativo.

He knew that you would do it, as being one who had understood, that you

did both reverence and fear him.

For as much as he commanded the best Citizens to have their throats cut in their host's Houses.

Milo went not for that intent, to lie in ambush for *Clodius*, for as much as he went not about to meet him.

He shall say, that he has fifty pounds in money, for as much as t'other day I paid them down with my own hands.

That reckoning is too much, for as much as I do assuredly know the cause to be otherwise.

Know you that too? as being one who heard it from you, that you had vanquished a very great City. *Plaut.*

2. *Cum Subjunctivo.*

Ye are not the last of the *Syracusians*, as being those who objected baseness to others.

In as much as he, even in his Enemies Country; warred with various success.

Epichurus

Epicurus sometimes knew pleasures even too much, as being one who testifies——

As being one who reckons pleasures not so much as amongst things to be desired.

I know for a certainty that I may easily be overcome by you, in as much as he thinks, that even our dreams are sent unto us from *Jove*.

¶ *Qui, cum habet vim causalem, Subjunctivum postulat : ut,*

Stultus es qui huic credas.

You were the veriest fool that ever lived, for giving Credit to those Letters.

I know the Gods were sufficiently angry at me for hearkening to him.

In one thing he was not altogether so well advised, for that he contracted a society with *S. Navius*. *Cic.*

We had more mind to travel on foot from *Asium*, for so much as we had a very ill journey by Sea.

Hardly any body invited him to his house, and no marvel since he lived not in Town.

He mispends his labour in writing Prologues, not that he may tell the argument, but that he may answer the ill speeches of an old canker'd Poet, *Ter.*

¶ *Cum pro quamvis, pro quandoquidem, vel quoniam, Subjunctivis semper adheret : ut,*

Cic. Nos cum præcipi nihil posse dicamus, tamen aliis de rebus differere solemus.

Virg. Cum sis officii Gravidus virilibus aprus.

1. *Pro quamvis.*

Though you add these helps towards the instructions of the mind of the impostor, yet many things be hid. *Var.*

Albeit you be never the wiser, since your being the slier, yet shall you have the same monitors.

Though Robbers be the common Enemies of all, yet do they make themselves

selves for
Albeit
Rome a m
most ma
of *Ceres*,
far as *En*
Altho
even mo
able, ye
than we

2. *Pro*

Being
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elves some friends.

Albeit there were at Rome a most beautiful and most magnificent Temple of Ceres, yet went they as far as Enna.

Although we shall strive even more than we are able, yet shall we do less than we ought.

Pro quandoquidem vel quoniam.

Being that things are as they are; it is fit that we be contented with them, and trouble our selves no farther about them.

I matter'd not for their Calumnies, sith that whereon I was accused I was free from blame.

For as much as I well knew it, I would I had persisted in my own opinion.

Whereas you be gone to Athens, as to a market of Arts, it will be a most filthy thing to return empty, disgracing the Authority both of the City, and of your Master.

Because I knew that our Ancestors had so spoken,

I resolved not to speak otherwise.

† Yet cum, even when taken for quia or quandoquidem, seems to admit of an Indicative Mood, notwithstanding our Authors saying, Subjunctivis semper adheret.

Ego redigam vos in gratiam, hoc fretus, Chreme, cum è medio excessit, unde hæc suscepta est tibi.

Ter. Phorm. 3. 7.

Quandoquidem est ingenio bono, cumque huic verius est optimæ adolescenti facere injuriam. *Ter. And. 3. 2.*

Ecce, Gripe, scelera ! cum istæ res malè evenit, tibi, Gripe, gratulor. *Plaut. Rud. 4. 4.*

Tibi maximas gratias ago, cum tantum meæ literæ potuerunt, ut his lectis—
Cic. Fam. 13. 24.

¶ Cum & tum, item tum geminatum, similes Modos copulant.

I. Cum. & Tum.

We are miserably unprovided, both of Souldiers and of Money.

I displease both my self and others.

They Translate words both more frequently and more boldly.

-This both other nations think to be so, and the *Sicilians* are persuaded of it.

I both am in a fear for my self; and *Antipho* vexes me at the heart.

Both my daily sorrows consume me, and this care moreover being ended, hardly leaves life remaining in me.

When we are free from necessary busineses and cares, then we are desirous to hear, see, and learn somewhat.

Whereas many things in Philosophy have by no means as yet been sufficiently explained, there is moreover a very difficult and obscure question about the nature of the Gods. *Cic.*

† Yet sometimes the Moods are different.

Quod cum semper antea intelligerem tum vero proxime judicavi. *Cic. Att. l. 3.*

Cum me purgatum vobis cuperem, tum etiam vestra in me benignitas provexit orationem meam. *Cic. de. Arusp.*

Cum in hanc sententiam pedibus omnes issent, tum demum literæ allatæ sunt. *Liv. dec. 3. l. 2.*

2. Tum geminatum.

I discourse on both sides both in *Greek* and *Latine*.

You wrote a Letter to me full of advice, and of the highest both good will and prudence.

From these things it is plain, that approbation both is adjoynd, and is not adjoynd thereto. *Cic.*

I do both desire and trust also, that I am beloved by you.

None was more an enemy to *Sthenius* than *Claudius*, both all ways, and in those very things and times.

Both age and forces, and his grand-fires glory also pricked on his mind.

¶ Est autem in cum quiddam minus, atque ideo in

in priorē clausula parte statuitur, in tunc quiddam maius, ac proinde in posteriore clausula parte collocatur; ut,

Amplectitur cum eruditissimos omnes, tum imprimis Marcellum.

Odit tum literas tum virtutem.

This I promise, both relying on our friendship, and because he hath bound himself by the Laws.

I always both loved you as much as you were able to understand and I am so inflamed by these deeds of yours, that nothing ever in love was more hot.

The glory of the people of Rome lies at stake, which hath been delivered down to you from your Ancestors, both great in all things, and the greatest in Military affairs.

¶ Ne, an, num, interrogandi particula, Indicativum amant; ut,

Virg. ——— superatne, & vespicitur aurâ æthereâ?

1. Ne interrog.

Did you fear that which no body else was afraid of?

Will you have me speak to your concern?

Do you advise him any thing which is good, who never could either give or take good counsel in all your life?

See you not, you beast? are you not yet sensible of your folly and wickedness?

Had you not rather be without danger at your own House than in danger at anothers?

2. An interrog.

Is there any man living so wretched as I?

Is not Physick to be thought an Art which, yet many things disappoint.

Whether shall I hear you so often about the same thing?

Shall it be lawful for confederates to take spoils of us, and not of Enemies.

Did Apronius mistake, or was he not rather mad?

3. Num

3. Num interrog.

Doth he think what he should say, whose tongue outruns his wits?

Whether is he in his Countrey?

Can he be more without these things, than he is without them.

Whether can any man doubt but that he, who doth a good work, shall have a good reward?

Whether do you think that *Ennius* (so wise a man as he was) said so?

Could she whether I would or no?

Whether doth there appear in *Numa Pompilius* any token of Eloquence?

¶ *At cum accipiuntur dubitativè aut indefinitè, Subjunctivum postulant; ut,*

Vise num redierit.

Nihil refert fecerine, an persuaseris.

1. Ne dubit. & indefinit.

I had heard, that my uncle was not only at the point of death, but dead; yet knowing the uncertainty of reports, I asked

of some that came from him, whether he were alive or no?

I demand of you, whether would yo have delivered up *Africa* to *Cæsar*, or have held it against him,

They make a doubt whether it be honest or base.

She her self is careful, I believe, not to be let in.

I beg of you not to think me to write seldomer to you than I was wont, out of forgetfulness of you.

Let them advise whether they may pass their legions over out of *Africa*, or no.

2. An dubit. & indefinit.

They are such things, as that I know not whether I ought to brag of them.

I know not whether it might have been better for the people to have been still ruled by Kings or Consuls: but surely devision of power tends to the destruction of it.

Tell me this that I ask you, whether you drink white

white Wine or black.

There is a great difference between it, whether you lay waste other mens bodies, or see your own burnt and cut up. *Liv.*

I knew not whether I should give you thanks, or be afraid.

3. Num dubit. & indefinit.

That perhaps may be to be inquired into, whether the community be always to be preferred before modesty? *Cic.*

Consider whether that be to be doubted by you, which is so evident to every body else.

Go see whether *Æschylus* be come back or no.

Bethink your self, whether you have herein done honestly or knavishly.

That seems a thing especially to be considered by us in our life, whether we walk in the way to Heaven, or tread the steps that go down to Hell: that consideration will be too late after death.

Ut, *causalis seu perfe-*

Eliva conjunctio. & ut pro ne non, post verba temporis, Subjunctivo jungitur: ut,

Ter. Filium perduxere illuc secum, ut una esset meum.

Id. Te oro, Dave, ut redeat jam in viam.

Id. Metuo ut subster hospes, id est, ne non subster.

They who do hurt to some, that they may be liberal to others, are neither liberal nor just.

Wars are for that reason taken in hand, that there may be some living in peace.

Let this be your earnest care, that no spark of a most foul War may be left.

It is the office of justice, that no one do hurt to another.

I am desirous to depart, not so much that I may help those things, as that I may not see these. *Cic.*

2. Ut pro Ne non.

I am afraid a whole year will not be enough to finish my work.

I fear the stranger will not

not be able to stand to him.

But I am afraid you should not be crafty enough.

If you be afraid that care enough should not be taken at my House, let things be done at your own.

Where sand is the bottom, I am afraid the Foundation should not be strong enough to support the building.

I see you take all pains; I am afraid you should not be able to undergo them.

You are afraid lest you should marry her; and she, lest you should not.

† *Ut wish ne after it, for ne non, governs a Subjunctive Mood.*

Nunc te per amicitiam, & per amorem obsecro principio, ut ne ducas. *Ter. And. 1. 1.*

Opera datur, ut judicia ne fiant. *Cic. pro Mil.*

Orante ut ne id faceret Thaide. *Ter. Eun. 5. 5.*

¶ *Ut concedentis, seu po-*

situm pro quanquam, pro utpote, Subjunctivo sevit : ut,

Ut omnia contingant quovolo, levare non possum.

Non est tibi fidendum ut qui toties sefellaris.

Ut qui solus relictus fueris.

1. *Ut pro quanquam quamvis, etsi vel tam etsi.*

Though there may be some fault in those who did not defend me, there is no less in those who forsook me.

Though power be wanting, yet is the will to be commended.

Though this may not be, yet may he save the State.

Though he were as base a fellow as could be, and would lie most impudently, he would say this—*Cic.*

Though they were not able to give a reason, yet would they by their Authority over-master these little philosophers.

Though all things should fall out contrary

o expectation, yet can he
so much by Sea.

Those things may never-
theless be dispatch'd though
be away.

There may neverthe-
less be a treaty about a-
greement, though these
things should not be re-
quired.

2. Ut pro utpote, ut-
pote qui.

Nor do I condemn it, in
much as I have said, that
there is something of pro-
in all things.

Nor was he altogether
ignorant of the Greek
way of Education, as be-
ing one who could chant
and sing, sweetly and skil-
lily.

I am resolved to be gone,
now that I understand his
mind, as being one who
takes no account of me,
or would have me well.

He finds out all things,
now, as one who alone had
learned what is to be done
amongst many.

Are you so minded, as
being one who are from
under your mothers com-
mand?

† Yet is ut for utpote
found used with an Indica-
tive Mood.

Ut ad quem summus
mœror morte suâ veniebat
Cic. pro Quint.

Alunt hominem, ut erat
furiosus, respondisse. *Cic.
pro Rosc. Am.*

Ille, ut fuit semper aper-
tissimus, non se purgavit,
sed judicavit. *Cic. pro Mur.*

¶ Ut pro postquam, pro
quemadmodum vel sicut, &
interrogativum, *Indicasi-
vis nescitur; ut,*

*Cic. Ut ab urbe discessi,
nullum intermisi diem, quin
scriberem.*

*Ter. Tu tamen has nup-
tias perge facere ut facis.*

*Id. Credo ut est demen-
tia.*

*Virg. Ut valet? ut me-
minit nostri?*

1. Ut pro postquam.

After Philip had given
me a visit yesterday, he
presently set forwards to-
wards Rome. *Cic.*

After I went away from
you, I made no stay in a-
ny place but went straight
home.

Q

After

After the Council was set, the King being introduced by the prætor, began to say——

Nor did I ever set foot within doors, since my going hence with an Army against an Enemy,

Since your being carried in a Boat, I believe you are fearful of the water.

Then at length was their obstinacy broken, after that they saw their things carried and driven away.

After he was got in, he presently drew his Sword.

It is now a year since he had a repulse.

2. Ut pro quemadmodum
vel sicut,

As every one would have his son be, so he is.

As that was troublesome
o this was pleasant.

That I pray observe, how he came upon him in the very nick.

As the World rules, there is no perpetual thing given.

As I ever to my profit oyned Latine with Greek,

I think you must do same.

Yet go you on to make up this match as you are making it.

As Plato a most learned man did, likewise do I think must I do.

As you your self think you that all likewise are?

As yellow gold is tried in the fire, so is faithfulness in a hard time to look'd into.

By their authority were the borderers brought as the designs of the are sudden and unlook'd for. *Cæs.*

Unless perhaps she tends her self to be a little sister, which long was lost, as her boldness *Ter.*

† In this sense ut is followed with a Subjunctive Mood

Ut sementem feceris metes, *Cic. 2. de orat.*

Tute scis mea con- ut tibi credam omnia. *Eun*

Hoc maxime officii ut quisque maxime indigeat, ita ei pos-

Am opitulari. *Cic. 1. Offic.*

Credo te audisse, quæ
resurrectio judicium factu
ut me circumsteterint,
apertè jugula sua pro
leuco Capite P. Clodio osten-
se dunt. *Cic. Att. lib. 1.*

3. *Ut interrogativum.*

How does our Witness
ear up himself; how does
s the govern all his words?
How doth he fear?

He that was wont to
hunt himself most magni-
y wrently, how low was he
ht ten? How cast down?
e How did he displease even
his own self, and not those
only who were present?

How do the greatest wits
be tentimes lie hid in secret,
ong regarded, unobserved?
ne the more the pity.

How it fell out beyond
expectation?

What a miserable man is
he that is in love?

What a great Lad that
is whom I washed? And
how strong he is?

How do I desire the ruin
of this Family?

How are they transported
with joy after a Victory?
how ashamed are they
when vanquished.

How unwilling are they
to be blamed? How do
they desire to be praised?

What great pains take
they who teach Children?
and yet what little rewards
have they for Teaching
them?

What great rewards shall
good actions have? And
yet how few set themselves
to do them?

Q 2

Præpositionum.

Præpositionum Constructio.

The Preposition.

P *Repositio subaudita interdum facit ut addatur Ablativus: ut,*
Habeo te loco parentis, id est, in loco.

Apparuit illi humanâ specie, id est, sub humana specie.

Discessit magistratu, id est, à magistratu.

¶ Sometimes this *Præposition* in is not expressed but understood, and the casual word nevertheless put in the *Ablative Case*; ut,

Habeo te loco parentis, id est, in loco.

They contended, but truly not in (*in*) an even and plain place. *Cic. pro-Cæcin.*

This I desired, that at least I might be buried in my own Country ground, *Ovid. Trist.*

Though born in *Sulmona* I live in the Countrey, and keep in house for the most part.

That they may make stand on many Bridges *Virg. 4. Georg.*

They settle upon possoned seats. *Id.*

Himself places them on a grassy seat. *Virg. Æn. 4.*

He lay with his face upward on the ground. *Ovid. Met. 4.*

The Goddess kept her eyes fixed on the ground. *Virg. Æn. 1.*

Losing that day (*i.e.* from *Aquileia* at four in the morning, we dined at three in the afternoon at *Venice* and were in good time for a play in *Padua*, and on the fifth of the *Calendar* came to *Verona*.

Your condition is very good, who are happy Children of so great virtue.

The common sort of un-
skillful persons are mightily
delighted in plays. *Cic. pro.*
Marcella.

How or whence I have
I must tell in order. *Ter.*
Hor. 4. 1.

A stout and wise man is
good in peace and better
war.

Things alike in many
things, may in one thing
be unlike.

If you would die in
peace, first ask Gods par-
don for your sins, next
commend your life, thirdly
trust in the merits of Christ.

† Not the Preposition in
is something to be un-
derstood, where in the La-
tin it is not expressed, (as
the Examples of the Latine
do shew, however the
English rule speaks only of
) but other Prepositions

A place fenced in on (à)
the right hand with moun-
tains, on the left hand
with the river Tyber. *Liv.*

You shall keep their un-
settled minds from vain
play *Virg. 4. Georg.*

Tarentum is from Rome
many miles, from Naples
many Leagues.

The more you keep your
passion from anger, the
more shall you free your
judgment from error.

A whizzing storm from
the North wind beats cross
against the Sail.

Come you from Rome ?
Yes, and I am going to
Capua.

Be glad of (de) that thy
so excellent a good *Cic pro*
Marcello.

Rise by night to study
that, which you have not
time to learn by day.

When a French Monsieur
brags of his wealth, he
does but after the manner
of his Nation.

If you be a partial judge,
I shall accuse you of the
same crime for which you
condemn me.

The Cyclops hasten the
making of Thunder-bolts
out of (de) timber masts.
Virg. 4. Georg.

A shield of (ex) brass
may be seen without a
touch of pitch and brim-
stone.

Having but one son, I could not choofe but take a great deal of Sorrow at his death.

Though I know not what blood thou art come of, yet thou seemest to me to be sprung of the blood of the Gods, and born of *Jove*.

Whilest these offend with (*cum*) darts, those defend themselves with stones. *Virg.*

It is a question whether *Cæsar* perform'd his noble exploits with more courage than speed: he came, saw, conquer'd.

He made an end of the maritime peace with very great courage and incredible speed. *Cic. pro Flac.*

He went from home with twelve Ships, and going out with all his forces, fought the Enemy that came against him with twenty companies; but being put to flight, he leapt plump into the river with all his Arms, whereat the Enemy set up with great shouts.

What some cannot do but with great danger of

their lives, others can with a wet finger.

Get up as early as you can to go, I will be with you by break of day.

Whilest' his mind burr with (*pro*) covetousness Gold, his Tongue in his mouth sticks for fear.

In *Africa* the greater part of wild beasts die not for want of showers. *Plin.*

You will both ease his mind, who pines away with grief and misery, and discharge your own duty. *Ter.*

He pulls down, builds up, and changes square things for (*pro*) round.

That you are absent, I am troubled for my own sake, but glad for yours. *Cic.*

I would not give a rotten nut for that temporary pleasure which shall end in eternal pain.

He will soon be rich that sells for much what he buys for little, but how long it will be e'er he be good I cannot tell.

If she commend her beauty on the other side, do you hers, and in fine return

turn like for like.

There is the more hope
Justice, when the advo-
cates on both sides plead
upon (*sub*) even terms.

He is a timorous Soul-
ier that faints under Cap-
tain *Tenacer*.

It was brave living for
Souldiers under King *Alex-*
ander, when the wealth of
the World was the booty
of the Conquerour.

† Nor is an Ablative
case only governed of a
Preposition understood, but
an Accusative sometimes.

Cries for (*ob*) that?
No mar^rl, a little thing will
make a woman cry.

Now am I glad of that.
Ter.

There is a thing that I
must now go quickly to
the market for. *Ter.*

If he be angry for
(*propter*) that, he will wrong
himself. *Ter.*

And now I am labouring
for that. *Ter.*

I believe he will do all
that lies in his power,

and more for that to do
me a spite, than to gratifie
my Son. *Ter.*

Now come I abroad for
this, to meet *Parmeno*.
Ter

We miserable *Trojans*,
carried over (*per*) all Seas
by the winds, make our
request to you. *Virg.*

A nation hateful to me
is sailing over the *Tyrrheni-*
an Sea. *Virg.*

Ino in her first age wan-
dered over all Countries.
Prop.

We dream whole nights
together. *Cic.*

Here shall Kings reign
full three hundred years.
Virg.

He swears by none but
Epona and the painted
faces before his stinking
mangers. *Juv.*

How will you like it to
swear by *Jupiter* the stone;
Cic.

I swear by the rough
Seas. *Virg.*

I know not what to say
to (*ad*) that business.
Plaut.

Some said he went to
Athens, others that he
went to *Cumæ*, but it

is certain that he turned his way to Capua. *Cic. Liv.*

Dido and the Trojan Captain came to the same Cave. *Virg.*

First I'll go to Rome, and then home, and send away Chremes to his own Countrey farm. *Cic. Ter.*

Carry him to what Countrey you please, a wise man will be the same in all places.

I hired my man for (in) a year but he staid not with me half a year.

Thence came he into Sardinia. *Cic.*

Germanicus goes to *Ægypt*, and brings his Army into *Ægypt*. *Tac. Liv.*

He takes me aside, and asks me what came I for into *Carta*. *Plaut.*

He was the first that from *Troy* came into *Italy*, and the *Lavinian* shores. *Virg.*

They say you are going to *Cyprus*; Yes and I carry a good many women that I have bought, and other things with me to *Cyprus*. *Ter.*

When he was come into *Asia*, he ordered things as he thought good.

I will be at your house the seventh of (ante) the Calends of *February*, or on the fourth of the *Nonas* at least on the third of the Ides of that month.

Three months ago he set forward from *Jamaica*, though he be but now come into *England*.

It is four days since he came home, though he have not stirred about yet into the Town.

There is a hunting to be the day after (post) the play of *Apollo*. *Cic.*

The day after *Christmas* day you shall dine at my house, and the day after *Epiphany* I will dine at yours.

He comes too late to the Market, that comes the day after the fair.

If your father were not all out so old then, yet he seemed to be a man of about (circa) that Age.

I know not what you designed, but this is sure, that

that about that time of the night you were walking there all alone by your self.

Whatever I may think of some things, about this I make no doubt. *Cic.*

Whilst you are musing about those things, ten months are gone a way. *Ter.*

Is it not a shame, that Philosophers should make a doubt of that, which not so much as Rusticks make a doubt of? *Cic.*

¶ *Præpositio in compositione eundem nonnunquam Casum regit. quem extra compositionem regebat: ut,*

Virg. Nec posse Italia Teucrorum avertere regem.

Prætereo te insalutatum.

Id. — emori procumbunt cardine postes.

Id. Detrudunt naves scopulo. —

¶ *A Ve b. compound sometimes requireth the Case of the Preposition that he is compounded withal; as.*

Exeo domo.

Prætereo te insalutatum.

Ad eo templum.

Going out of (*abeo*) my consuishment, I was with honour by the senators carried back home. *Cic.*

In three hundred sixty five days the Sun is turned (*circumvolvo*.) about the year. *Virg.*

Some, whilst they are in your house, speak fairly to you to your face; and when they are got out of (*exeo*) your house, basely jeer you behind your back. *Ovid.*

It is an easie thing to bring a mans self into trouble, but not so easie to wind (*evalvo*) himself out of trouble. *Ter.*

The people (for vain a thing is it to trust to their favour) use sometimes to pass by (*prætereo*) worthy persons in their elections to honours. *Cic.*

When their embassage was delivered, the Ambassadors were caused to depart out of (*emoveo*) the court. *Liv.*

It is ill for a King to trust

Q. 5.

thrust (*destrudo*) a Subject out of his House, but worse for Subjects to thrust their King out of his Kingdom. *Virg.*

He that never goes out of (*excedo*) his bounds of duty whilest he lives, will not fail of a reward when he shall depart out of (*excedo*) this life.

A wise father will sometimes endeavour to withdraw. (*emoveo*) his son from child-like practice. *Plaut.*

She first broke her self off (*abrumps*) from the robbery of *Antony*. *Cic.*

Afterwards he cut off (*abscindo*) his head from his shoulders. *Cic.*

When he had kept himself two days from (*abstineo*) meat, on a sudden the fever went away. *Cor. Nep.*

† It is fairly supposable here, that the Case is not governed of the Preposition wherewith the Verb is compounded, but of the same Preposition understood, and for brevity omitted: nothing being more ordinary than for the Preposition, wherewith the Verb is com-

pounded, to be added to the Verb compounded with it: as when *Cicero* saith.

Nihil non consideratum exibat ex ore.

And the following rules abundantly manifest.

¶ *Verba composita cum à, ab, ad, con, de, è, ex, in, nonnunquam repetunt eadem prepositiones cum casu extra compositionem, idque eleganter: ut,*

Abstinerunt à viris.

Ter. Amicos advocabo ad honorem.

Cum legibus conferemus.

Cic. Detrahere de tua fama nunquam cogitavi.

Cum ex insidiis evaseris.

Ter. Postquam excessisti ex ephebis.

In rempublicam cogitatione curaque incumbere.

I. A.

The *Portian* Law removed (*amoveo*) rods from the bodies of all Roman Citizens. *Cic.*

Nature hath sent away (*amando*) like things from the senses. *Cic.*

Great

Great is the grief, when not friends only are pulled (*auello*) from their friends, but Wives from their Husbands, Children from their Parents. *Cic.*

Men are loth to be charged with sin, and therefore are very willing to put off (*averto*) all faults from themselves. *Liv.*

Age calleth away (*avoco*) Souldiers from their Colours, old men from offices. all men from vices. *Cic. Plin.*

2. *Ab.*

Nothing is more difficult than to withdraw (*abduco*) the intention of the mind from the custom of the eyes. *Cic.*

A good man so gives of his own goods, as that he departs not from (*abto*) right. *Cic.*

Well were it men would so walk, as not to swerve (*aberro*) from the right rule of life. *Cic.*

Better suddenly to break away (*abrumpo*) from ones company, than continue to sin with them, *Cic.*

From a meek man anger quickly goes away (*abscedo*) *Ter.*

In evil times it may be wisdom to withdraw (*abstraho*) a mans self, as much as he can, from popular sight; and to abstain (*abstineo*) from publick business.

To be far from (*absum*) court is the way to be free from danger. *Plin.*

3. *Ad.*

I remember there were some came to (*adeo*) me. *Cic.*

Hold (*admoveo*) the posse to thy nose. *Cic.*

Man, thou drivest (*adigo*) me unto madness. *Ter.*

Xenophon, saith the *Persians*, added (*adhibeo*) nothing to their bread but Cresses.

That I did not call you (*advoco*) to the sealing, was because it was out of my head. *Cic.*

4. *Con.*

He that will make a right Judgment of things, will compare (*comparo*) man with man, time with time, and thing with thing. *Cic.*

Do you think that *Hercules* was in anger, when he fought (*configo*) with the *Erimanthian Boar*? *Cic.*

Let your minds and opinions agree (*consentio*) with the will and votes of the people of *Rome*. *Cic.*

One mans reason should be permitted to contend (*contendo*) with anothers.

They are far from great Troubles, who make no contract (*contraho*) with the people. *Cic.*

5. De.

No sooner was *Vellius* come down (*descendo*) from the Pulpit, but you called him back again. *Cic.*

It is envy in him who is praised himself, to pull away (*deruo*) any thing from the praises of another.

It is pleasant from the top of a mountain to look down (*despicio*) into the valleys. *Quid.*

It is ill manners to keep (*detineo*) one from his busi-

ness, when you have no business with him.

He that takes (*detrabo*) his Ring from his finger when he washeth his hands, may hap at some time to lose it.

It goes hard when he that hath right to a pasture is thrust (*detrudo*) by force out of a common field, and by common servants.

6. E.

To prevent trouble in the Court, the way is to remove (*emoveo*) the rabble out of the Court.

Such most an end go out (*evado*) of the schools of Philosophers, as become useful in publick affairs.

Things go hard'y well among the Senators, when the consul flies out (*evolo*) of the senate-house in a fright.

It is not safe to let a taken Enemy escape (*emitto*) out of your hands.

In a storm the best way is to convey (*ejicio*) oneself as soon as can be out of the ship to land.

7. *Ex.*

Beware that you stir not (*excedo*) any whither out of this place.

A wise man will be careful that an unwise word do not slip (*excido*) out of his mouth.

We have called out (*excio*) all the youth out of all Italy.

It is a great piece of art to carve (*exsculpo*) an image out of stone hand somely. *Quint.*

He made an excursion (*excurro*) out of *Africk*, and was ready to fall on the people of *Rome*.

8. *In.*

Well fell (*incido*) upon that talk, which was then rise in many mens mouths.

To run (*incurro*) with naked breasts on drawn swords, may be more courage than wit.

It is felony to put (*indo*) any thing into the Kings Coin, whereby it may be debased; or into Christs Doctrine, whereby it may be corrupted.

When your Souldiers are most hearty to fight, then it is best to bring forth

(*induco*) your Army against the Enemy.

It is folly to bring (*infero*) a candle unto the Sun.

† Sometimes Verbs compounded with Prepositions, have not their own Prepositions, but other synonymous words joyned to them in constructions. Thence,

Ter. And. 1. 5. Nonne oportuit præcisse me ante?

Et. ib. 3. 2. Multa concurrunt simul.

¶ In pro erga, contra, & ad, Accusativum habent ut,

Virg. Accipit in Teucros animum mentemq; benignam.

Quid meus *Aeneas* in te committere tantum? Quid Troes potuere?

Id. Quo te *Moerj* pedes? an quò via ducit, in urbem?

I. In pro erga.

A man in distress looks towards all parts for relief, and sometimes spies little in any.

It is pleasant when the front of a House looks towards

towards the South.

Though they gravely advise you for your good, and reprove you severely for your ill, yet they bear an especial good will towards you. *Cic.*

Your Fathers favours towards me have been most ample, mine therefore towards you should not be scanty. *Cic.*

His kindneses towards me have been many, mine many towards him.

No good man can but be inflamed with a great love towards his own Country.

They are no good men who do hurt to some, that they may be liberal to others.

Your kindneses to me have been very fair and very great.

Both I my self do see, and all say, that he bears a wonderful good will and respect to me.

2. In pro-contra.

Though you forget all others, yet I am a sufficient warning against all chances. *Liv.*

I will say no worse against the worst of Enemies, than God forgive him.

That very thing which you are so dissatisfied with was said by Plato against the Philosophers. *Cic.*

If I have committed any offence against you, or rather because I have offended, forgive me, for against my self I have offended very greatly.

If any thing be spoken harshly against him, a wise man will either dissemble it, or pardon it.

3. In pro ad.

It is two years since I went away hence to *Ephesus*. *Plant.*

This it was, this was the cause for which I sent him hence to *Ephesus*. *Id.*

From *Athens* I will go to *Pyram*.

Jest so that your jesting turn to no mischief.

Laugh so that your laughter be not turned to your disparagement.

¶ *Idem cum Accusativo jungitur, quoties divisio, mutatio, aut incrementum rei cum tempore significatur; ut,*

Virg. Estque locus par-
teis ubi se via findit in
ambas,

Ovid. Versa est in cine-
res sospite Troja viro.
—— amor mihi crescit
in horas.

1. *Divisio.*

It is usual to divide (*di-
videre*) those things into
Books, which have been
before set forth in one
volume.

The river *Tibrenus* divi-
ded into two equal parts,
washes these sides of the
Island, and swiftly slipping
away, quickly runs toge-
ther into one. *Cic.*

That same thing did he
divide (*partire*) into those
members which it was fit.
Cic.

All Philosophy did they
divide into three parts,
which partition we see re-
tained by *Zeno*.

Divide the world into
ten parts, and nine of them
are fools or knaves.

Action is to be parted
into gesture and speech.

He ordered him to get
three beds for (*in*) every
several parlour, *Cic.*

He lets down twelve

Acres for (*in*) every man
Cic.

2. *Mutatio.*

I have a fancy to tell of
forms changed (*mutare*) into
new bodies. *Ovid.*

It hath been oft said but
little believed, that *Iphis*
from a woman was turned
to a Man.

It is an ill change, when
things change from the bet-
ter to the worse.

Ingrateful is he who
turns (*vertere*) a kindness
into an injury.

It is ingenious to turn
a thing ill said to a jest.

The sweetest meats do
oftentimes turn to the bit-
terest choler.

3. *Incrementum rei cum
tempore.*

The Enemies number
encreaseth every day.

Every month it shoots
up an inch higher.

He grows fairer and fair-
er every day.

My head grows greyer
and greyer every year.

They are uncertain men;
their demands you see are
heightned every hour.

It is fine when it may be perceived, that Children prove better and better Scholars every week.

¶ In *cum* significatur *actus in loco*, Ablativum postulat : ut,

Ovid. Scilicet ut fulvum spectatur in ignibus aurum.

Favour and Eloquence are two things, which can do very much in the City.

In *Africa* the greater part of the wild beasts drink not for want of rain.

He took care to have a good many more Ships made in *Sevil*.

I am not able to abide any longer in this place for weeping.

The Theft was committed in the house by him that was at home.

† The Antients used this Preposition both after motion to, and rest in or on any place, indifferently with an Accusative or Ablative. Thence *Cicero* said,

Veni in senatu.

Cato. In aquam macerandum oportet.

See my English Participle c. 65. & *Voss. de Conj.* c. 65.

¶ Sub pro ad, per, ante, Accusativo innitur : ut,

Sub umbram properamus. *Liv.*

Legati ferè sub id tempus ad res repetendas missi i. e. per id tempus.

Virg.— sub noctem cura recurrit, i. e. paulo ante noctem; vel instante nocte.

1. Sub pro ad.

With this right hand will I send that Trojan to Hell. *Virg.*

When the Beams of the Sun burn hot, then hasten the Sheep to coverts.

Rather than be murder'd for his money, the wise Philosopher sent it to the bottom of the Sea.

'Tis fit I be ruled by you, whether, I shall go to the shades, or into some Cave, *Virg.*

2. Sub

2. Sub pro per.

About the same time returned the Ambassadors from the Kings to Rome. *Liv.*

It was no honour for him to be made Consul at that time, when free men were not suffered to give their Votes.

For the Advocate to be absent from Court at the time of judgment is scarce honesty.

Inward heart cares, which in the day are stifled with business and company, in the night will return, and vex the mind, and break the sleep.

They that are not provided of an estate, in the day time seek one.

3. Sub pro ante.

About the time of battel the general returned into the Camp.

Good Scholars commonly use to do their business at break of day.

In the twilight go birds to their nests, and old men to their beds.

About eating time come

hungry guests to feast at your house, who have no food to feed on at their own.

About sun set my Father will return out of the country. *Liv.*

A little before day out they carry things in baskets. *Virg.*

† Sub for post also governs an Accusative Case ;

Sub eas literas statim tuæ recitatæ sunt. *Cic.*

¶ Alias Ablativum admittit ; ut,

Quicquid sub terra est in apricum proferet ætas.

Virg.—sub nocte silenti, i. e. in nocte silenti.

He commanded a reward to be given him on condition that he would write no more. *Cic.*

No small thievery lies lurking sometimes under a word. *Cic.*

If you can linger a while rest under the shade, *Virg.*

Under their vests they had nets with them. *Plant.*

I had been no offender, if *Dominian*, under whom those things happened, had lived longer. *Plin.*

When he was not able of himself to rend the state, under anothers wickedness he defaced it. *Cic.*

Many times lies war hid under the name of peace. *Cic.*

Under colour of peace, and under shadow of alliance, are many mischiefs oftentimes committed.

It is a thing now found true, though anciently not believed, that there are men dwelling under the earth. *Cic.*

Then was the golden age, when the world was under *Saturn*; the silver one came in, when the world was under *Jove*. Seldom comes the better.

Under colour of a peace many times slavish conditions are imposed. *Liv.*

Under shadow of an equitable alliance we suffer bondage. *Liv.*

Under colour of justice many times most unjust things are practised.

¶ *Super pro ultra Accusativo jungitur : ut,*

Virg. Super Garamantas & Indos Proferet imperium.

The power of the master reaches beyond his own Scholars, even to those of the Usher too.

The *Turk* hath stretched his Empire beyond *Asia* and *Europe*, even far as to the utmost borders of *Africa*.

I watched and watched for you till it was past (*Super*) midnight.

He can hardly be thought an early riser, that keeps his bed and sleeps past noon time of day.

It is not past a month since I saw your Brother well and in good health.

There are above a thousand that will say, that it is past eight hundred years since *Venice* of a Country became a City.

Aeneas

Aeneas was a man for piety and justice known beyond the skies. *Virg.*

¶ *Super pro de & in Ablativo; ut,*

Tacit. Multus super ea re, variusque rumor.

Virg. Fronde super viridi.

1. *Super pro de.*

And withal bethink yourself what we may do about the vorive embassie. *Cic.*

From *Rhegium* I will write to you concerning this matter. *Cic.*

Anent the age of *Homer* and *Hesiod*, there is amongst Writers no agreement.

I know what your mind is touching this thing.

She asked many things of *Priamus*, many things of *Hector*.

But of this matter we have said enough, if not too much.

2. *Super pro in.*

I do not like lying on the grass though never so green and soft, in a cold rainy night,

If you would find an idle knave, look but into the parlour and you may find one there lolling on his bed.

After a great deal of buzzing about, the Bees settle on a low shrub.

It is dangerous to lie on the grass long, though in the hottest day of Summer.

Great was the courage of that Martyr, who thought himself to lie upon Roses, whilst he was lying upon Broyling Coals.

† If *Super* be any where found with a Genitive Case, (as in *Paul. 7. C. Super pecuniæ tutelæve suæ;*) it is a *Græcism* in imitation of the construction of *ὕπῃ*

¶ *Subter uno significato utrique casui apud auctores jungitur: ut,*

Liv. Pugnatum est super subterque terras.

Virg. — omnes Ferre libet subter densa testudine casus.

I. *Subter*

1. Subter cum accusati-
vo.

Plato placed anger in the brest, lust under the midriff.

Vertue hath all things which can befall a man under it self.

I will never leave till I have found him, whether he be above or under ground.

They dug secret passages under the Sea, *Virg.*

2. Subter cum Ablati-
tivo.

They were forced to fight in the dark at noon time of day, under a thick shower of falling arrows.

Under the waters, even at the bottom of the Sea, are pearls and treasures, equal to what the land can shew.

Of all the things under the whole Heavens, there is nothing hid from the eye of God.

There is no security, no nor under the thickest target fence, from the stroke of fate. *Virg.*

¶ Tonus gaudet Ablati-
vo & singulari & plurali;
ut.

Pube tenus.

Pectoribus tenus.

1. Tonus cum Ablativo
singulari.

He thrust his Sword into his side up to the hilt.

She went down into the Gulph up to the middle belly, *Ovid.*

In some places the water was up to the navel, in some scarce knee deep. *Liv.*

The first appearance is of a man, and a maid with a fair breast up to the privy parts. *Virg.*

Antiochus being conquered by *Scipio*, was commanded to rule as far as to *Taurus*.

Curio came as far as *Dacia*.

As far as to the neck she appears above all the rest.

The Ancients handled these things acutely, truly as far as words came to. *Cic.*

As far as amounts to
side they are in some kind
of warfare.

What good will Hog-
sheads, though of the nob
lest wine, drunk up to the
dregs do us? *Hor.*

I first dipp'd the sides of
my feet, and then up to
the hams. *Ovid.*

† Et loca convisit cauda
tenuis infera piscis. *Cic. in*
Arat.

Crateraque tenuis lucet
mortalibus Hydra. *Id. ib.*

2. Tenuis cum Ablativo
plurali

For him it is enough
of conscience to let down
himself into warm water
up to the groin. *Col.*

The Syrens up to their
breasts were all fish, but in
the rest of their bodies
were like Virgins. Likethem
is worldly pleasure, which
hath a fair face, but an
ugly tail.

Easily is that River pas-
sed over, where the water
takes but up to the An-
cles.

Many, too many there

be, who as far as words
come to are very honest
men, but in their deeds are
errant knaves.

His head and shoulders
are above water, but up
to the arm-holes he is under
water.

¶ At Genitivo tantum
plurali; ut,
Crurum Tenuis.

His body is all leprous
from the ancles and toes
up to the lips and ears.

Cepheus is hidden before,
being thrust down into the
waters as far as to the
loyns.

He will not easily disen-
gage himself, who is in a
quagmire up to the knees
in mud.

Those reports of the As-
sembly were hot as far as
Cumæ. *Cic.*

Dewlaps hang down from
their chins as far as to their
legs. *Virg.*

Many healthful persons
as to their bodies, have
sick Souls, and wounded
Consciences.

As far as comes to nur-
ses, the Children are well
and carefully provided for.

† Th

† The Genitive Plural after *tenus* is mostly of words of the Dual number: as,

Aurium, genuum, lumborum, crurum.

† *Flacc. in Argonaut.* hath an Accusative with *tenus*; *Et Tanaim tenus immenso descendit ab Euro*; if it ought not rather to be read *Tanai*, as *Vossius* saith it should, and as *Carrio* published it.

¶ *Præpositiones, cum casum amittunt, migrant in Adverbia*: ut,

Virg.—*longo post tempore venit.*

Id. *Ponè subit conjux, ferimur per opaca locorum.*

Id. *Coràm, quem quaeritis, adsum Trojus Aeneas.*

What you told me as news yesterday, I had heard four days before (*ante.*)

And a few days before, when he might easily have been brought out of prison, he would not. *Cic.*

To be wary before, in the way to escape being sorry afterwards.

We that live at home seem happy unto you, as you on the other side (*contra*) seem happy in comparison of us. *Cic.*

As those are miserable that die in infidelity, so on the other side are they happy that die in the faith.

If she shall commend his beauty, do you again (*contra*) commend hers.

We perceive by our senses and understanding those things which are without (*extra.*) *Cic.*

Many a fruit, which on the outside is lovely to see, is unpleasant to be tasted.

Nothing was left without which could be seen.

For a certain it pants, and is moved like another living Creature, being covered on the inside (*intra*) with a very soft and firm covering of a membrane. *Plin.*

These vessels and covers should be well pitched both on the outside and within. *Col.*

You may read a Copy
of that Letter written be-
neath (*infra.*)

Those parts of the sto-
mach which are lower than
(*infra quam*) that which
is eaten are widened; but
those which are above, are
contracted. *Cic.*

If the Fisher cast the
net below, then he pre-
vents the Fish from escap-
ing. *Plaut.*

Your losses shall be made
up with the spoil of all the
Towns round about (*circa.*)
Liv.

I would have you come
and see our walks when
you can, and those things
which are round about.

All the Country round
about being wasted, he
knew the Enemy must
come to extream want.
Liv.

I began to take a view
of the Countries all about
(*circumcirca.*)

Good and bad, strong
and weak, all alike (*juxta*)
were killed. *Salust.*

Others alike innocent
were brought to punish-
ment, *Liv.*

Hard by sits the chief of
the furies. *Virg.*

He supported me with
other kindness, even as if
he had been my Brother.

The goods of those that
were away, as well as of
those that were slain, were
divided. *Liv.*

As well know you the
business as I do.

Before, behind, (*pone*)
on the right hand, or the
left upwards, downwards,
are seen the prints of di-
vine providence.

Looking back he sees be-
hind a serpent of a mon-
strous bigness.

The other part of our
fleet comes sweeping along
the Sea behind.

I send *Trebatius* to you,
and to send him, as that
at first I thought fit to send
him of my own mind, but
after (*post*) on your invig-
tation. *Cic.*

And a little after he
looked up towards Hea-
ven.

That money was reco-
vered many years after.
Cic.

But,

But after, being royally entertained, we sat up talking till it was far of the night. *Cic.*

Why would he rather have it sought so long after, than forthwith? *Cic.*

Hard by (*propter*) there is a kind of grot. *Ter.*

Go into the Chamber, and there may you find a Father sick on one bed, and hard by two Sons on another,

Aquarius hard by waters an obscure river with his right hand. *Cic.*

In the other matter, there was no reason why himself should not Judge otherwise (*secus*) of himself. *Cic.*

He meets him about eleven a Clock, or not much past it. *Cic.*

What I spake in the case of *Scavola*, I spake no otherwise than as I thought. *Cic.*

On this side and on that, above and beneath (*subter*) I am pressed with difficulties. *Plaut.*

Then beneath the Sun taketh up almost all the middle Region. *Cic.*

Your Habitation after this life will be, either above in Heaven, or beneath in Hell: it is good assuring of your self of a good place in time.

The Ancients said, that all these things which are above (*supra*) and beneath were one thing. *Cic.*

Those things also did move me, which I had said before. *Cic.*

A woman of so modest and graceful a look, as nothing can be more. *Ter.*

If you go on in your inquiry, you will be able to discern *Piscis* placed above. *Cic.*

They gave so brisk a charge to the Enemy, that they were no longer (*ultra*) able to stand their ground. *Liv.*

Nor may I carry this further? I do not like it. *Plaut.*

If probable things be said, ye need require nothing more. *Cic.*

Under our Prince we enjoy peace, property, liberty; what would we have more?

Him unaware he secretly (*clam*) kills with his

his sword. being secure of
the amours of his sister.

Virg.
Many things openly he
carried to his house, more
things he secretly remov-
ed out of the way. *Cic.*

They that sin secretly,
will be judged openly.

Sometimes he mightily
inveighs against sin open-
ly (*palam*) who loves and
practises it secretly.

Be not secretly one thing.
and openly another : nor

openly commend, what
you secretly condemn.

And hard by (*prope*)
you will see under his bright
breast the little star of An-
dromeda. *Cic.*

Orion sets almost in the
end of night.

Take heed what thou
doest; near is the time when
thou art to give an ac-
count of thy doings, and
nearer is the judge to
whom thou art to give
that account.

R

Inter.

Interjectionum Constructio.

The Interjection.

Interjectiones non raro absolute & sine casu ponuntur : ut,
Virg. Spem gregis
 (ah !) filice in nuda connixa reliquit.

Ter. Quæ (malam !) dementia ?

What (hem) must I tarry here by my self two days without her ?

All things are done and past, ha ! *Ter. And. 1. 5.*

Oh, in good time I am looking of you. *Ter.*

Oh Pamphilus, in a time as good as can be do you meet me. *Ter. And. 4. 2.*

Heark ye. (bens !) near in my shirt, but nearer my skin. *Ter.*

But hear you, me thinks I seem to be concealed by you. *Cic.*

Hold, hold, who is this if my memory fail me no I have seen him before. *Ter.*

Ho, ho, open the door here some body ! *Plaut.*

Ho call Davus out, would speak with him quickly. *Ter.*

Heark you, whist (tarry, Glycerium's door creak'd. *Ter. And. 4. 1.*

Our master's just here hush, not a word more

I have only one son young man, alas (ha !) what said I, that I had one yea I have had one. *He, 1. 1.*

You may have her have her ? alas (ha !) know not what a peck troubles I am in. *Ter. And. 4. 1.*

It is a thing to be believed, that any should purchase his commodities, with discommodities of

cher? Alas? *Ter. And.*

4. 1.

Alas, should he have transacted so great a concern so carelessly? *Ter. And.*

1. 5.

I was never able to understand, that marry must (*vah*) crafty council. *Ter. And. 3. 4.*

And 'tis you it seems that quarrel with my doings, marry must, a pretty fellow!

Hoida, a pander will not have me speak unreasonable things! *Ter. Ad.*

2. 1.

Mary (*ob*) I give credit to you, you gallowband? *Ter. And. 3. 5.*

Lay your hand gently on my fore; oh you hurt me!

Welladay (*eheu*) in how fat a pasture is my bull lean. *Virg.*

Ah, hard hearted man is he, whosoever stays in town. *Tibul. l. 2. el. 7.*

Alas! the condition of this time, *Cic. Antiq.*

Wellady, wo's me. *Ter. Phor.*

Au(*au*) my Pythias, what monsters that? *Ter. Eun.*

4. 3.

Peace for shame, my man, art thou in thy wits?

Ter. Ad. 3. 2.

O (*o*) God save you, Pamphilus. *Ter. And. 1. 3.*

32.

Is it you, dear Titus? O may all your love to me be a thousand times over requited by God.

O that I were able to repair mankind by my father's arts! *Ovid.*

O ancient house, alas (*heu*) by who unlike a Lord art thou Lorded over! *Cic.*

Alas, alas, how wretchedly have I cast away what I bestowed on thee. *Plaut.*

No more (*ob*!) there's now enough; no more little book. *Hor.*

Oh, I am weary of reckoning up our present infelicities, let posterity recount them.

Pa (*papa*) what a ones that girl of yours! *Ch.* Her face is of a new shape. P. O stranger! *Ch.* Her colour natural, her body solid and fleshful. *Ter. Eun.*

2. 3.

The whole world, O strange! now a days acts

R. 2

in

in masquerade ; scarce one
in ten is what he seems, or
seems what he is.

† Note, several of these,
and other Interjections be-
sides those mentioned in the
Grammar, are found with
diversity of Cases, as well
as sometimes without Case,
Thence.

Ter. Vah mea Antiphi-
la !

Vah homo impudens !

Vah inconstanciam !

Cic.

Fe n mea lux, meum
desiderium !

Hem Posthume, tunc
es Curii filius ? Apul.

Hem hominis audaci-
am !

So Cic. Ah inquit patres
conscripti, non ego mihi
illum iniquum egero, ve-
rum omnibus.

Virg. Ah virgo infe-
lix !

Ter. Ah me miseram !

¶ O exclamantis, Nomi-
nativo, Accusativo, & Vo-
cativo jungitur ; ut,

O festus dies hominis !

Virg. O fortunatos ni-

minum, bona si sua norunt
agricolas !

Id. O formose puer, ni-
mium ne crede colori.

¶ Certain Interjections
require a Nominative Case,
as, O festus dies homi-
nis !

¶ O cum Nominat.

O father ! O country
O house of Priam !

O heaven ! O earth ! O
seas of Neptune ! Ter.

O stout man and
friend, thus to flinch from
my dangers and fail me in
my needs ! Ter.

O sun ! O moon ! O stars
of heaven ! what wicked-
ness is done on earth, and
yet these withdraw not
their light, nor refuse to
shine !

O friends ! O country-
men, O citizens ! what
folly, what is madness, in
that be not, for men to fly
at their own undoing, and
wittingly and wilfully to
pull mischief upon them-
selves !

O fortunate men, whose
walls are now arising
Virg. Æn. I.

2. O cum Accusat.

O the very great force of error ! Shall the birthday of the city too belong to the force of stars, and of the moon ! *Cic. de. Divin. l. 2. c. 47.*

O the times ! O the manners ? *Cic. in Cat.*

O pleasant prank, and worthy to be laugh'd at by Cato !

O unfortunate young man ! O wicked Parmeno that brought him hither ! *Ter. Eun. 5. 4. 22.*

O a thing very unagreeable with my manners. ! *Cic. Att. 5. 10.*

O over happy England, knew it but its own happiness !

O admirable clemency, and worthy to be graced with all praise. *Cic. pro. Leg.*

O brave keeper of sheep as they say, the wolf.

O wonderful love ! O singular good will ? *Cic. de Oppro.*

O fair face, I'll never think of woman more ! *Ter. Eun. 2. 3.*

He is talking I know not what about love ; O unfor-

tunate old man ! *Ter. Eun.*

2. 3.

O accute men, in how few words do they think the business done ! *Cic. de. Div. l. 2. c. 48.*

O incredible madness ! for not every error is to be called folly. *Cic. de. Div. l. 2. c. 43.*

3. O cum Vocat.

O my Æschinus ! O my dear brother, how glad am I that things go well with you ! *Ter. Ad.*

O my Demea, we have more wit for any thing at another age ! *Ter. Ad.*

O Davus am I so condemned by you ! *Ter. And. 3. 2.*

O my Pomponius, how happy are you, who when all are enemies one to another, have none an enemy to your self !

O Francis, how sorry am I, that no reason, no intreaty, no kindness, no unkindness, should work upon you, to do yourself good ?

O holy Apollo, who inhabitest a certain middle part of the world, with thy oracles. Chrysippus filled a whole book, *Cic.*

¶ *Heu & pro, nunc Nominativo, nunc Accusativo, adherent; ut,*

Heu pietas !

Virg. Heu prisca fides !

Id. Heu stirpem invisam !

Ter. Pro Jupiter ! tu homo adiges me ad Insaniam.

Id. Pro deum atque hominum fidem !

Pro sancte Jupiter ! apud Plaut.

¶ *Certain an Accusative ; as,*

Heu stirpem invisam !

2. *Heu cum Nominat.*

Ah pure honesty ! ah primitive sincerity ! whereabout in the world are they now adays to be found ?

Ah Christian obedience ! where is it to be seen, since unchristian rebellion usurped its place ?

Ah charity, how is it starved even in hottest places and times !

Ah holy Religion, how hath Atheism, chased it out of the world !

Ah learning who is an e-

niemy to it but ignorant

Heu cum Accusat.

Wo is me unhappy wo man ! Ter.

Wo is me wretched man now shall I rid my self, from the chains of sin, and the snarers of temptations ?

We sent embassadors, is me miserable man, am I compell'd to speak concerning them ! Cicero

Ah unfortunate Kingdom, that hath changed loyalty for rebellion, quiet for trouble, peace for war !

Ah wretch'd times, where sobriety is a crime ; honesty a snare, and religion a shame !

Ah wo's us, that in this our day we know not the things which belong to our peace !

Pro cum Nominat.

O faithful citizens of Thebes ! Men, Eigh, do you cry you hangman ? Plautus Amph. 1. 1.

O Grief that men should love war better than peace and delight to live in trouble

bles when they might be
at quiet.

O the Immortal Gods,
what a day has here shin-
ed ! Cic.

O Iadness, that sacred
Majesty, the image of Di-
vinity, should not find
reverence in the hearts
of those whom it is due
from !

O holy servants of God,
let me live the life, and die
the death of such men !

O joy, that there is a re-
ward for the righteous not
here only, but hereafter
too !

O heavens happiness,
wherein is joy without sor-
row, holiness without sin,
life without death !

2. *Prò cum Accusat.*

¶ And the same *prò* will
have an Accusative Case :
as,

*Prò deumque hominum
fidem !*

O the faith of the Gods !
a foul act, regicide. *Ter.*
Eun. 5. 4.

O the Faith of the magi-
strates, how innocent they

wronged by unconsciona-
bleness !

O the brazen face of the
man, how he confronts
truth with lies !

O the honesty of the
age, where's the man you
can safely trust !

O the dissimulation of
men, how is wickedness de-
signed under the shew of
holiness !

Prò cum Vocat.

¶ Certain a Vocative ;
as, *Prò sancte Jupiter !*
Cic. Phil. 2.

O good God, what days
were ever evil, if those be
not wherein we live ! if
sin be it which makes days
evil !

O great Jehovah, what
impudence is this, that
men should dare with noon
days impieties to provoke
thee to thy face !

O sweet Jesus, what lives
do some live, who preach
thy word, and call them-
selves by thy name !

O holy Spirit, how sad is
it that men should arrive
to that wickedness, not on-
ly to resist thy grace but
to despise it ! R 4. O

O poor Church of England thou art floating upon tempestuous waters, when wilt thou settle, when wilt thou rest?

¶ *Hei & vā Dativo apponuntur ; ut,*

Ouid. Hei mihi, quod nullis amor est medicabilis herbis!

Vā misero mihi quanta de spe decidi!

¶ *Certain a Dative ; as* Hei mihi!

1. *Hei.*

Wo is me, wretched man that I am, who shall deliver me from this body of death?

Wo's me miserable man who at the same time hate sin, and yet commit it?

Wo's me! what shall I say, what shall I do, to preserve peace, and prevent war! *Ter.*

Wo's me! learn to be a learner from them who truly know. *Ter ; Ad. 1. 2.*

Wo's me, that having escaped the evils of one war, I should live to see the miseries of another!

Wo's me how shall I appear before my judge without my advocate?

Wo's me, what a grief is it that any should perish whom Christ did shed his blood to save.

2. *Vā.*

Wo to those that are conquered, who c're to the conquerours!

If I find you out who you are, wo be to you lawyer!

Thus saith the Lord God, Howl ye, wo worth the day! *Ezek. 3. 2.*

Wo's me, wretched man that I am, how have I hung all this while between hope and fear! *Ter. Act. 2. 1.*

Wo is unto Ministers of the Gospel, if they preach not the truth of the Gospel!

Wo to those men, who are Christians in name only, and not indeed!

Wo be to them who continue in sin because grace abounds!

Wo be to those whom death leaves, and judgment finds under unpardoned guilt!

¶ But Vossius (the oracle of modern Grammarians) will not allow any Case to be governed of any Interjection; but will have those Cases, which are joyned to Interjections, to be either sufficiently consistent of themselves without those Interjections; or else to be governed of some other word in the mind of the speaker, but suppressed through the affection or haste of the speaker.

So as that, O vir fortis atque amicus, in Ter. Phor. 2. shall be taken as if it were, O quam es vir fortis atque amicus.

So, O fortunatos nimium, in Virg. 1. George shall be thus supplied, O quam dicamus vel credamus fortunatos.

That also of Cic. Phil. 3. O præclarum custodem ovium, ut aiunt, lupum! should be conceived as spoken, O quam habemus præclarum custodem!

So, Prò deû n atque hominum fidem! in Ter. And. 1. 5. must be made up by understanding imploro.

Prò dolor! intirely must be, Prò quantus hic est dolor!

Heu stirpem invisam! in Virg. Æn. 7. Heu quam invisam stirpem vide!

Hei and vœ must by an Enallage be put for Nouns importing those affections, which are signified by the Interjections.

But in regard the Romans did use to set such and such Cases, after such and such Interjections; and their using to set words this or that way, is the rule of Government of words therefore some may be apt to think, that Interjections may as properly be said to govern Cases, as Nouns, Verbs, or Prepositions.

And ask why mihi may not as well be said to be governed of hei, as ignibus of in I interpose not my judgment, but leave the reader free to his own determinations. Only desiring his pardon for any mistake he finds in this Work, and his prayer for Gods acceptance of the Author.

The Figurative Construction, so far as it is capable of exemplification in English, is already exemplified in the rules a-

bout the Concordances; therefore, that I may Cramben bis coctam here, I here desist.

FINIS.

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